THE CROWNE CONIVGALL OR, THE SPOVSE ROYALL.

A Discovery of the true honor and happines of CHRISTIAN MATRIMONY

Published for their consolation who are married, and their encouragment who are not, intending the benefit of both.

By IOHN WING Pastor to the English Congregation, resident at VLISHING in ZEELAND.

The Husband is the Wiues head. Eph. 5. 23.
The Woman is the glory of the Man. 1 Cor. 11. 7

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TO THE

Right Worſhipfull Maſter MATHEW PEKE *Eſquire*, Major of the Towne and Port of SANDWICH; and to the Worſhipfull the IVRATES his bretheren, the *Common Counſell* and whole Corporation of the ſame IOHN WING, doth wiſh Grace, and Peace, and all good, from the liuing God, through the loue of our Lord Ieſus Chriſt, by the worke of the holy Ghoſt.

YOur former favours, and the abundant fruits of your loue (Right Worſhipfull, and welbeloved in the Lord) which I haue from time to time experienced, ever ſince it pleaſed the Lord to caſt affliction vpon mine externall ſtate, doe daily provoke and deeply challenge from me, the manifeſtation of a thankfull hart vnto you all, to whoſe kindneſſes I ſtand a *Debtor* much engaged to this day. How I haue deſired to expreſſe the ſame in ſecret to him, who will reward you openly, his holy Maieſty (before whome my continuall commemorations of you haue beene made) doth well know, & I doe not deſire to boaſt before men. Him I doe ever confeſſe, and praiſe, as the fountaine and founder of every favour: he is the firſt moover of mans hart to mercifullnes; and him I bleſſe for you all, and you all, and every of you in him; ina-ſmuch as you haue often miniſtred to my

neede

neceſſities and refreſhed me. I cannot but acknowledg you as his inſtruments of much good, moſt lovingly imparted to me and mine. I leaue you to heaven for recompence, in better bleſſings then the earth can yeelde. And my God ſhall ſupply all your neede according to his riches in glory by Chriſt Ieſus. All that I can doe, is to acknowledg the debt, & it is more then I am able to doe, as I ought. Howbeit, by theſe preſents, (as a witnes of your worthy favours,) I doe here preſent theſe firſt fruits of my publike endeavours, and vnto whome may they ſoe properly appertaine as vnto you; from whome I haue received firſt, and laſt, ſo many loue-tokens. I doe not crave your protection, but your acceptation of theſe poore labours. If I haue ſpoken truth, who neede protect me? if not, who can? all the powers vnderheaven are inſufficient to ſupport error; & the truth is able to ſuſtaine it ſelf againſt the gates of hell. Beſides, I am privy to too much ignorance, and impotency of minde, I may faile in iudgment, & ſoone ſlip into ſome vnſound paſſage, being here alone in this fortune land, and (if I fall) having none to help me vp. And were it not iniurious, and vnreaſonable to enterat your patronage, where there is ſuch poſſibility of my miſcarriage. I ſeeke no more but a loving entertainment of it, as it is: I

tender

tender it only as a teſtimony of my gratefull minde, deſiring your beſt good by it, and if you ſhall pleaſe ſo to receiue it, I haue my deſire, & I know my aberrations in it ſhalbe paſſed by, and kindely pardoned. I will ſay nothing of the matter contained in it, it will ſpeake plainly, if you read it adviſedly. If I ſhould enter vpon any diſcovery of the ſtate therof, I ſhould prefixe a longe epiſtle to a litle booke, which is noe good decorum. And therefore I willingly ſhorten my ſelf, and draw to an end, with mine vnceſſant deſires of your endles good; that the Lord may pleaſe to abound towards you in all grace, & fill your harts with heavenly favours; that ſo, both in your publike ſtate & ſociety, in your private families, & every one particulerly, in his owne ſoule and body, may be truly bleſſed, with ſuch a meaſure of all mercyes here, as may helpe you all to the infinite glory of heaven for ever, through Ieſus Chriſt both your Lord and ours, to whoſe good guidance I commende you, that you may be enabled vnto every good, and armed againſt all evill, & ſo worke out your ſalvation before him, who is Lord over all, & rich vnto all, even God to bleſſed for ever, in him I reſt.

From my houſe in Vliſhing the 10. of Novemb. 1620.

Your Worſhips *vnfaynedly, for all good within my poſsibility.*

IOHN WING.

To the Christian Reader.

IT is not my minde to make long narration of the causes of this my writing; or to plead excuses. I cannot complement in cases of conscience. I hope I shall not be put to any apologie in this particuler. If importunity of freinds (yea of some reverend Ministers) might haue prevayled, it had beene abroad before now. If abundance of bookes (of this subject) might haue hindred, it had never seene the light. But, as I deeme the former some comfortable encouragment, (though no sufficient warrant) to induce the publication of our labours; inas-much as we may lawfully non-sutt many (in some cases) who intreat vs; & in some other, we may send abroad the things which were never sought of vs. So, the latter can be (to me) no impediment at all, but rather a spurre: for if so many haue gone before me, should not I follow? Were it not for me to sit still and doe nothing, when others haue much? If any vrge the overplus of Printing and of Authors and Writers; let him carry this com- to the Divells mart, & to the men whose presses, & shops, he doth imploy (& doubtles he will one day pay) for the vent & sale of ballads, play-bookes, & pamph- hereof some are impure, some prophane, some idle, all mall. Of good bookes the more, the better: it is im- possible to surfet, where it is lawfull to covet, as in these things we may, nay, we must. I much greive for their sick and estate, who are cloy'd with spirituall foode, he that feeles himself most full, is most wofull. I acknow- ledge (but I doe not justify) my former resistance to this service. I now see the enemy is potent, and hath done so much

much damage vpon matrimony, that all the Lords army of faithfull warriours had neede be put in aray, and goe out againſt him. And becauſe we haue but very few Engliſh forces *in this land: I ſeing the want, haue thervpon (though but weake) reſolved to make one, and to doe my beſt to reſcue the honour & happines, of this ordinance of God. My armour is not guilded, nor my weapons damaſkt, or engraven; my care is to haue all of* prooffe, *no matter how* plaine, *for I intended not to trayne, or make a flouriſh, but profeſſe to fight. This is but the firſt onſet, I haue reſolved vpon a further encounter, ſo ſoone as I can be furniſh't to goe againe into the feild. If thou reapeſt any profit by this, pray for me in that, as I ſhall not ceaſe to doe for thee, that thou mayſt be enriched by thy reading of holy Treatiſes; and be made more* wiſe *to know, and* willing *to doe, what is good, and what the Lord requireth of thee. To whoſe grace, & good guidance, I commend thee, wiſhing thy beſt happines in* Chriſt Ieſus, *in whome I am*

Thine, ſo farre as I may further
thee to him.

IOHN WING.

Be intreated (courteous Reader) before thou reade to amend these few faults which wrong the sence. The Printer & I, dwelt so farre a sunder that I could not be ever presēt. Besides he being not of our nation was the more subject to aberratiō in our language. Some other petty oversights there are, both literall, & punctuall, which I note not, because they are not many, nor of much consequence.

Words mistaken.

Pag.	Lin.	Error.	Correction.
4.	15.	matter therof,	matter of them.
5.	27.	of Angur,	of Augur.
5.	29.	wherof home,	wherof some.
6.	3.	œconomiall,	œconomicall.
8.	28.	to doe ein,	to doe in.
11.	2.	in that it,	in that he.
18.	9.	ever crowed.	ever crowned.
36.	1.	as able the,	as able to
45.	24.	overlovignes,	overlovingnes.
54.	1.	because of his,	because of this.
59.	4.	Christ who enred,	Christ who cured.
76.	4.	or (at last)	or (at least)
83.	12.	a favour to,	a favour of.
83.	16.	from his one.	from his owne.
111.	2.	of the best,	of the least
102.	12.	poorest condition,	poorest affection.

Words to be put in.

Pag.	Lin.	Error.	Correction.
8.	29.	be faithfullest,	be the faithfullest.
24.	5.	it be the,	it to be the.
27.	22.	pearle doth,	pearle who doth.
52.	28.	lesse, whose,	lesse those whose.
53.	5.	but them,	but make them.
53.	14.	gaine much,	gaine as much.
55.	17.	vpon his owne,	vpon in his owne.
70.	27.	Isaac marriage,	Isaac in marriage.
92.	3.	Saviour in,	Saviour had in.
93.	14.	both naturall,	both to naturall.
95.	23.	instrument could,	instrument he could.
103.	2.	haue met a,	haue met with a.
135.	13.	with honor,	with her honor.

Words to be put out.

p1.8. lin.12 put out the.
p.18. l.29. put out A.

Marginall errors.

pag.3. which, wherof.
p.30. founther, founder.
p.54. carills, cavills.
p.80. Woman, Women.

THE CROVVNE CONIVGALL OR, THE SPOVSE ROYALL DISCOVERED IN TWO SERMONS ON PROV. 12. 4.

A vertuous Woman is the Crowne of her Husband.

HAving so small a parcell of this parte of holy writt, to handle & passe through, as is contained in these few words which, (vpon the presented occasion) I haue read vnto you, it is not my purpose or meaning, to put my self to much busines, or to take vp your audience, about the generalities of the whole booke of the *Proverbs*, insisting in any ample or tedious præamble, either concerninge the *Author*, or the *Matter*, or the *Methode* of the same; only in a word or two, (for introduction to our text) it shall not be amisse, to giue you a litle light, touching each of them, remember therefore, and receiue in breife thus much. The Preface.

The author of the Proverbs was Solomon.

The *Author* of this booke was *Solomon*, the very first verse of the first chapter doth signify so much vnto vs, it beinge entituled [*THE PROVERBS OF SOLOMON.*] And if we shall examine *what*, and *who* he was, vpon due search, he will soone be discerned, to be one of the happiest men that was ever borne of women, whether we consider him in his *temporall*, *spirituall*, or *eternall*, estate.

His threefolde state.

Temporall.

Touchinge his *temporall* condition, it was from the beginning very honorable, and in the progresse therof, he grew to be exceeding admirable. By *Birth* he was a Kings sonne, and after, by *Succession* he became a King himself; yea, a King of *Israel* (the only nation which the Lord did honour and chuse out to be *his Church, and Kingdome, his peculiar people, and cheife treasure*) and of all the Kings of Israell, he was the most renowned, and did excell *in riches*, *in royalty*, and in all other *regall eminencies* whatsoever, all, that swayed the kingly scepter, either before the division and rending of the kingdome, or after.

Eccles. 1. 1. 12.
Exod. 19. 5. 6.
Deut. 29. 18. 19
1 King. 10. 23.
Mat. 6. 26.

Spiritual.

In his *spirituall* estate he was inferiour to none, whome he exceeded in his *temporall*. How many loue-tokens did the Lord bestow vpon him even from his birth. Nay, before his birth, *did* not God make many sweete promises (*as præsages* of him) to his Father? and some also to himself afterwards? *Did* not God giue him both his names of *PEACE* & *LOVE*? *SOLOMON*, signifying *PEACEMAKING*, *IEDIDIAH* signifying *BELOVED OF THE LORD*? Had he not a hart of most gracious disposition,

2 Sam. 7. 22.
1 Kings 9. 4. 5.
1 Chron. 22 9.
2 Sam. 12. 25.

ſition, when it being in his choiſe what he would deſire, *he aſked grace rather then riches, or any earthly advnatage vnder heaven?* Did he not receive (accordinge to his requeſt) an *admired & vnmatchable measure of extraordinary wiſdome & vnderſtanding?* wherby he did manage his mighty affaires, diſtributing mercy and juſtice in a proportion moſt equall among his people, *to their owne, and ſtrangers aſtoniſhment?* Was he not ſet on worke by the Lord himſelf in *two peereleſſe employments?* to wit, the buildinge of *Gods* moſt glorious temple, the materiall frame, the artificiall forme, and all the ceremoniall offices, ordinances, and adminiſtrations wherof, were entruſted vpon him to order & diſpoſe, accordinge to the minde and commandement of God (to him alone) in that behalf revealed? which when he had accordingly performed, the Lord ſet him vpō a ſecond more excellent ſervice, and made him one of his principall ſecretaryes, amonge thoſe *holy ones*, which were peculiarly aſſigned of God, and divinely inſpired, to be the penmen of the ſacred Scripture, three bookes wherof, and one *Pſalme*, (as ſome doe very probably, if not ceartainly conclude) doe beare his name, and the laſt of the three, is affirmed (by ſome of profound judgment) to be *a myſticall & moſt excellent Prophecie*. Laſtly, was he not ſundry wayes a notable type and ſhaddow of Ieſus Chriſt our Lord, *the Prince of peace, and beloved Sonne of his Father* whome in many perticulers he did moſt manifeſtly repreſent.

2 Chron. 10. 11. 12.

1 King. 3. 28. 1 King. 4. 29. 30 31. 32. 33. 34.

1 Kings. 10. 6. 7. 8.

1 Chron. 22. 9. 10. 11.

Pſal. 127. ix of the title which may be read of Solomon, as ſome learned obſerve.

The Canticles.

And all theſe conſiderations of his moſt excellent Eternall.

qualifications, with a multitude more of very pregnant and obſervable paſſages, (not appertaying to vs now to enquire into,) are they not moſt evident and abundant confirmations of his happines and beſt beinge touching *his eſtate eternall*, wherevpon notwithſtanding, divers, (even amonge divines) have not a litle doubted, but demurr'd much, as if it were within any poſſibility, yea, or probability, to be concluded, that ever any hypocrite, or reprobate, could pertake in theſe extraordinary prærogatives, to be thus *foretolde*, thus *entituled*, thus *qualifyed*, thus *employed*, thus every way *honoured*, as we haue ſeene he was.

The Matter of de Proverbs.

Now from the *Author* of theſe Proverbs, we may put on to the *Matter* [illegible], which, what it is, the fore-named inſcriptiõ, or title, doth tell vs, a booke of PROVERBS, or PARABLES. And wheras the booke of God doth mention to vs ſundry ſorts, and ſeverall kindes of *Parables* and *Proverbs*, this booke comprehendeth in it ſelf, and delivereth out vnto vs, ſome of each ſorte and kinde, it beinge an admirable nurſery of all divine variety, a holy mixture of heavenly matter, contrived into wonderfull *brevity*, yet with apparant *perſpicuity*, albeit, there be ſuch abundance and plenty couched and encloſed in ſo litle compaſſe.

The Methode of the Proverbs in generall.

The *Matter* of the booke being manifeſt, we may alſo acquaint our ſelues with the *Methode* of the ſame: which in the firſt nyne chapters, is evidently differing from the reſt ſucceeding, for wheras *They* are rhetorically diſcurſive and dependant in

in their perticulers, being ful of all gracious counſells and ſweete encouragements to all good, back't and abetted with ſounde inducements and ſtrong provocations of reaſon; as alſo ſerious diſſwaſives from dangerous evills, havinge heavenly caveats and wholeſome præſervatives, annexed, to arme and enable vs againſt thē: *The* reſt of the chapters to the laſt, doe conſiſt moſtly, (if not wholy) of a marveilous multiplicity of various and independent ſentences, every chapter beinge (as it were) a treaſury of it ſelfe, affording vs much and manifolde hevenly matter, *even ſomethinge, of every thinge*, that might further vs in our practiſe, to follow things that are holy in thēſelues, and happy to vs, deterringe (alſo) and affrighting all harts, from all actions, impious in their nature, pernitious to vs, and accurſed of God, that ſoe we might be made wiſe to walke *accurately* (or *exquiſitely*) in the way, that lead'es vs to eternall life. Epheſ. 5. 15.

It were no ſmall difficulty to bringe the perticulers of every chapter (there beinge ſoe litle cohærence) into an ordinary, and orderly diſtribution, only we may reduce them all, to theſe three heads, or kinds, that follow. In particuler.

The Proverbs of Solomon contayned in twenty chapters, from the nineth to the end of the thirtieth (*we take in thoſe of Agur too, cap. 29.*) comprehend matter, wherof: ~~heme~~ is POLITICALL, ſuch are all proverbiall inſtructions as appertaine to kingdomes, monarchies, and all other mighty ſtates civill, for the well managing of the eminent affaires

of men, in that moſt publike and moſt principall ſociety betweene *Soveraignes* & their *Subjects*, *Princes* and their *People*: Some is OECONOMIALL contayning informations for families, (a farre inferiour ſociety to the former) that every ſort of *Superiours*, and *Inferiours*, might be well ordered to each other, ſuch as are, the *Huſband* and the *Wife*, *Father* & *Childe*, *Maſter* and *Servants*, every one of whoſe dutyes and directions, are delivered and layd downe in many places. Some is PERSONALL, Inſtructing all ſtates & ſorts of men ſeverally, how to demeane themſelves in their private condition, in all paſſages of their cõverſation, both before the Lord in things divine, and before men, in matters of the worlde. And in ſome one of theſe three ſubjects, is every chapter taken vp, and vnto theſe the particulers of them all, haue their proper reference, as the wiſe and heedefull Reader may obſerve.

Entrance into the Text.

Theſe things beinge thus premiſed, we may now the better thinke vpon the way to our text, which beinge one of theſe famous *Proverbs*, belongeth to the ſecond ſort of matter before mentioned, to wit, that which is for the family, for, (you ſee) it treateth of a Wife, which is the beſt member therof (for the Huſband is the head, both of her, & the houſe too,) telling vs, that ſuch a Wife one may have, as may be *a Matrimoniall Crowne*, to him, who is the *Oeconomicall Head*. And ceartanily, it is well worth our noting to obſerve, how abundant and copious *Solomon* is in this ſubject of a Wiues diſcovery, both in theſe *Proverbs*, and in that other booke of his, entituled *Eccle-*

Solomon doth abounde in this ſubject.

Eccleſiaſtes. Surely, ſome reaſon may be conceived, why he ſhould ſay more then every man in this matter, doubtleſſe there is ſomthinge in it, that he doth ſo inſiſt vpon it: to ſay as the truth is, he had a double Schoolemaſter to teach him this one leſſon, and indeede he learned much of them both; he was taught, not only by *divine inſpiration* from God, but alſo by *deare experience* of his owne, both which, made him able to ſpeake ſoe plentifully in this perticuler as he hath done. The reaſon why.

All that he ſaith and inſiſteth vpon, is, *Either* the vncoveringe of the ſinfullnes and ſhame of the *evill and adulterous* woman, that her filthy nakednes appearing, ſhe may be abhorred of all men; *Or* the comendation of her that is *good and gracious*, that ſhe might be manifeſted in her excellency, and men might be enamoured with her. What Solomon ſaith of Women.

Of the former, he make's plenary diſcovery, and doth detect all, and every of her ſubtile ſleights and dangerous devices, whereby ſhe ſeduceth, as alſo the damnable events of them, to ſuch as are ſeduced by her, that ſoe ſhe, and her ſnares, may be diſcerned, and had in due excecration, and loathing, of all men who by want of this wiſdome might be bewitched with her. Of the evill.

Of the latter, we haue a delineation both of her ſelf, and all her ſinguler qualifications, that every man may know the worth of a gracious wife, how excellent ſhe is in her ſelf, & how commodious and comfortable (every way) to him that doeth obtaine her, to the ende, ſhe might be carefully ſought, of thoſe Of the good.

that want such a one, and much set by, and in precious account with all, who are so happily sped.

What we learne from him, herein.

And surely, *Solomons* extraordinary endeavour and diligence, in the declaration of the *best* and *worst* of *Wives*, arising, (as was observed) not only from Gods *inspiratiõ*, but also *from his owne experiẽce*, especially, in all that he speake's touching the evill woman, doth (by this way) giue vs to vnderstand, and imitate, a good lesson, which (herin) his practise teacheth vnto vs, and that is this. That in what evills soever we haue beene most foule, & fallen into the greatest the dishonour of God, & into practises most scandalous before men, for them we must be extraordinarily humbled, & witnesse our repentance, by the ripping vp of the bottome and bowells of the same, not hyding, or sparing, any thing that lyeth in our power to lay open, to the full information of others touching the nature of that impiety, and the notorius perill therof. Noe man more grosse then *Solomon* in this one sin, and beholde, he who was the *greatest transgressor* in it, is now become the *best Schoole-master* both to *keepe* men *out*, that are in danger to be overtaken, and to *get* men *out*, that are allready entangled in the miserable snares of the wicked woman.

Nothe this.

And as he hath done in this, soe would it well become vs to do, in any impiety that getteh power & domination over vs, *the fowlest practicioner* of it, must be *the faithfullest preacher* against it; the Lord lookes, that he who hath most iniured, and wounded his honour, by his evill practise, should be most willing,

ling, & watchfull, to *heale* it in himſelf, and *helpe* to gayne it in others by witneſſing to the worde, the wofull ſtate of the ſin, and the pittifull plight of the perſons that are caught in the ſame. True repentance will reproach ſin to the vttermoſt, and make it as loathſome to others, as it was beloved of our ſelues. So did *Solomon* here; ſoe muſt *all Saints* doe for ever.

Solomons wiſdome meeteſt to diſcover Women.

But let vs returne: by all that is ſayd by him, of both ſorts of Wiues, or Women, I well ſee, it will ſet the wiſdome of *Solomon* a worke, (and finde it worke enough too) to ſet forth, and diſcover, the compleat ſtate of a *good* Wife, and an *evill*, they that are naught being ſoe extreamely bad, and vnſpeakeably miſcheivous, that an ordinary wit, will not lymme them out, and they that are good, ſuch exceeding and vnmatchable mercies, as cannot be ſufficiētly diſcovered by any, but either, by the *Lord* that made them, or, by *ſuch men*, as from him haue enjoyed them. The *wiſdome* of heaven, and the *wiſeſt* on earth are fitteſt, to decypher both theſe before vs.

What Woman the Text treates of.

But we will let the wicked Woman paſſe for the preſent, ſeing the words of our Text, treate of no other but of her that is excellent, and no other Text (that I know (ſpeake's more of her excellencie then ours, for it ſaith, ſhe is the *Crowne* of him that hath her, ſoe we reade, [*A vertuous Woman is the Crowne of her Huſband*]. Vnto the more particular, and plenary conſideratiō, of which words, let vs now draw neere, and ſettle our ſelues to the ſearch, and ſurvey,

The order of handling the words.

both of the true *Interpretation*, *Diuiſion*, and *Inſtruction* that may be founde in them.

Interpretation. And firſt for *Interpretation*, let vs ſeeke out their ſence, by a particular expoſition of every word in his owne order.

A WOMAN, touching this firſt word [*Woman*] we will not ſtande vpon any *curious* or *cabaliſticall* notation of this name (by which ſhe was named,) or play with the worde, either in the originall languages, or in the latine, or in our owne tongue. It is the manner of too many, who over-affect nicities, to inuent vanities, and then to vent them to the world. This ſinfull dalliance with ſacred things we (worthily) account deteſtable in Iewes, and can it be tollerable in Chriſtians? They not knowing the meaninge of the ſpirit, like blinde men grope the letter, and would faine feele that in the *ſyllables* of a word, which the Lord hath layd vp in the *ſence*, and made matter of faith: in defect wherof, their dotages are notorious and wonderfull; into which (or ſome ſuch, or ſome worſe) they fall who incline to the ſame courſe, and take pleaſure in things that cannot profit.

The Woman had three names. That which we may ſafely receiue for truth, (touching the particular now in hand) is this: that the Woman had three names, *one* given her of God who made her; other *two* of Adam, of whome, and for whome, ſhe was made.

One of God. That which God gaue her, was the ſame he gaue him [ADAM] a common name to them both, becauſe the earth was the common matter of both their

their bodyes. Herof the holy ghoſt is witnes in that
it ſaith [*he called their name, ADAM.*] And hence it Gen. 5. 1. 2.
is, that (even in this regard) all Man-kinde, and Wo-
man-kinde & the poſterity of them both, are often
called ADAM as we finde very frequently in the Pſal. 8. 4.
Pſalmes, in every of which; what we read of man or Pſal. 39. 6.
the ſon of man, is generally to be taken as intended Pſal. 49. 2.
of both ſexes, the words (and their meaning) being Pſal. 62. 9.
as true of Women as Men, inaſmuch as the bodily
condition of them both, *materially*, is all one, being
made glorious and immortall, at the firſt by Gods
creation, but having made themſelues ignomini-
ous, and ſubject to vanity through their owne re-
bellion.

The names that Adam (no queſtion but by Gods Two of Adam
direction) gaue her, were *two*, and both proper to
her ſelf, as the other was common to both.

The firſt of the two, is that which we call [*WOMAN*] The firſt.
the name of her ſexe (as the former was, of her ſub-
ſtance) and as ſhe was taken out of him, ſoe is her
name, of his name WOMAN of MAN in Engliſh;
(iſchah, of iſch) in Hebrew; and (among the old La-
tines) VIRA (a word now worne out of vſe) of
VIR. WOMAN is as much as ſhee-man, or a man-
neſſe, a peice, or part of a man, and therefore called
Woman, as the Man himſelf giues the reaſon of the Gen. 2. 23.
appellation. As for that common fancy, of Woman,
becauſe ſhe was a WOE to MAN, it is but a groſſe
Engliſh gloſſe, groundles and fruitles, yea ſinfull &
ſenceleſſe, being, contradictory to Gods intention
in the ende of her creation (which was mans welfare)

and carrying only a verball consonance of *sounde* in our language, but noe *soundnes*, of truth that can be concluded, in ours, or any other tongue, from any such fonde, and idle etymologie, flowing from *some mens discontent*, not from *every womans desert*.

The second. The latter was *HEVAH*, a name, neither of her nature, nor sexe, but *of her fruitfullnes*, as the reason annexed doth evidence, *becaus (saith Adam) she was* Gen. 3. 20. *the mother of all living*, this her name *HEVAH* signifying in our English, nothing but *LIFE* or *LIVING*.

But on the word WOMAN we will not insist or dwell, it is more meete we should enquire what *Woman* our text doth contayne & intende, and this we shal the more easily & evidently discerne, if we take knowledg that the Scripture doth, vnder this worde [*WOMAN*] comprehende, and deliver out vnto vs, more things then one, the sundry sorts whereof, will appeare, if we endeavour wisely to distinguish the same, in the severall senses, it hath in the Scripture.

Three sorts of Women. The booke of God maketh mention of *Women* of divers kindes, but all of them (if I mistake not) may be reduced to one of these heads; either the *Mysticall*, *Naturall*, or *Matrimoniall*, Woman.

The *Mystical* Woman, is foude in the Scriptures to be the embleme or representation of *good* & *evill*, The sacred & beloved spouse of Iesus Christ (cõsisting *of* Rev. 7. 9. *immerable both men & women*, in whome the Lord taketh pleasure, & his soule delighteth in her, as in his Cant. 4. 1. *fayre one*, who is *all glorious within*; is called a *Woman*, Hos. 3. 1. as he that readeth & cõsidereth may see, both by the Rev. 12. 1. 2. Prophet *Hosea*, & by *Saint Iohn* in his *Revelation*. The Church malignant also in her filth & impurity spirituall,

tuall, loathed of the Lord becauſe ſhe is the [*mother of fornications*] the bawde & *Beldame* of all myſticall vncleanes, the capitall *Queane*, and moſt notorious ſtrumpet of the world, beloved & married, of the divell, ſhe alſo is called a *Woman*, by the wiſdome of God, ſpeaking *anigmatically*, or *darkly* (but vndoubtedly) of that *Antichriſtian Synagogue* which being already, infallibleſy detected to be the preſent *Romiſh church*, ſhal in due time (*though ſhe bleſſe her ſelf, in the meane time*) be rujnated, & for ever confonded. Nay, all impiety and wickednes, whether *in* true or falſe churches, or *out* of both, among *Iewes*, *Turks*, *Pagans*, or any *Infidells*, is reſembled by a *Woman* in *Zecharies* viſiō But with this Woman we meddle not, our text hath nothing to doe with any thing that is *Myſticall*.

Rev. 17. and cap. 18. Rev. 14. 4. cap. 17. 3. Rev. 18. 7. Zech. 5. 7. 8.

The next is the NATVRALL Woman, by whome we vnderſtand the man fœminine, or the female of man-kinde, all the daughters of men, are properley called *Woman* in what age or eſtate ſoever, whether of infancy, childhood, virginity, matrimony, or widdow-hood, all theſe are *Women*.

The laſt is the Woman *Matrimoniall*, & her alone we call a *Wife*, beinge a Woman vnder marriage, either only *initiate*, in tearms of *contract* or *betrothing*, (yet, called *a Wife* (though a *virgine* alſo) both in the *olde*, & *new* Teſtament) or *compleate*, and *conſummate* called *ever* a Wife, & *no more* a Virgine. For though to be called a *Wife*, and a *Virgine* doe well accorde, to her that is only affianced, yet, are they oppoſed as *incompatible* to her that is fully married, (by the *Apoſtle*) who treateth of both, & doth in this manner diſtinguiſh them.

Deut. 22 23. 24 Ioel. 1. 8. Matth. 1. 18. 1 Cor. 7. 34.

And this is the *Woman* we haue to doe withall, to wit, the *Naturall Woman*, consydered in her *absolute Matrimoniall condition*, endued with *celestiall qualification*, even with piety and holines, grace and goodnes, the notice wherof offereth it self vnto vs in the next word; a Woman *of strength*.

OF STRENGTH] we rather reade it thus, then (as vsually it is read) a *vertuous* Woman, because, (though no other then the vertuous can be here vnderstood) this reading is more literall according to the originall Text, and better sorteth (in the best sence of the worde) with the settinge out and delineation of such a one as the *Holy Ghoste* doth meane in this place to make knowne vnto vs.

What is true strength.

In holy writt we finde this phrase or forme of speech affirmed of such persons as were thought fittest to be eminent and meete to order and manage (as Magistrates) the publike good of the whole people. *Iethro the father in law of Moses* doth advise him, for the ease of himselfe, and the more equal administration of Iustice among those over whome God had entrusted him; *to chuse out* and select from among them such, as they should finde to be [*men of strength*] and these he describes (that all men might know the men, he meant) to be such as were endowed, with those graces which might enable them to beare rule in all important busines, and also free, from those evills which in all men are accounted *hatefull*, but in Magistrates, *hellish*. So that every one may see, that by *a man of strength* Gods spirit meaneth a man of piety, and vprightnes, of grace and good

Exod. 18. 21. 25.

good parts, one that being *a good man*, may alſo (by the ſtrength of grace appearing in him) become *a good Magiſtrate*. The *ſtrength* here, and in our Text, not ſignifyinge, either *only*, or *principally*, the created vigor or naturall ability of the body (a quality, common to beaſts with men) but the ſpirituall vertue or power of God *renewed* in the ſoule and body, by which both are ſupported againſt the power & domination of ſin, which ſin of ours, is properly our ſpirituall weaknes, the trueſt impotency, and imbecility that is in vs, ſeing it is a degeneration *from*, & a privation *of*, that ſtate of grace which we once enjoyd *in Adam*, wherein, & whereby, he had ſtrength and ability *(and he might haue kept it if he would)* to haue ſuſtayned himſelf, and vs, againſt the rage and poyſon of all impurity whatſoever, & to haue ſtood in holy and happy perfection of nature, and grace, to this moment. From which excellency ſeing we are declined and haue let our glory goe, the Lord when he ſpeake's of vs now, doth deſcribe vs to be moſt fraile and impotent creatures, ſuch is the Apoſtles phraſe [*while we were yet of no ſtrength*] which manner of ſpeakinge beinge clearly oppoſite to this in our text, (and notinge out our ſtate of corruption and impiety, (as is plain in the next words) doth evidently expound Gods mynde and meaninge to be thus much. That by *a Womã of ſtrength* he would haue vs vnderſtand a Womã of grace, one in whome holines prevaileth, and prepareth her to be the true glory of him that hath her, that he may finde her truly comfortable and beneficiall to him ſelf, and

What is true weaknes.

Rom. 5. 6.

his family; ſuch a *Woman of ſtrength* is in this text *intended*, and in the laſt chapter of this booke *from the tenth verſe to the end*, (by many good qualities both *civill* and *ſpirituall*) at large deſcribed. This glory of hers, and honor of her Huſband, by her goodnes, doth iſſue from the next worde CROWNE.

A Woman of ſtrength IS the CROWNE] IS] that is to ſay, *is like*, identity, is often affirmed in the *letter*, where no more then ſome ſemblance or ſimilitude is meant in the *ſence*, many inſtances might be given wherin things are litteraly ſayd to be *this*, or *that*, whenas only ſome *likenes* therevnto is to be vnderſtood.

Two kindes of Crownes. THE CROWNE] there are ſeverall acceptations of this worde, but all the *Crownes* we can finde mentioned in the *Bible*, are of two kindes, either *proper* or *metaphoricall*.

One proper. *Properly a Crowne* is that *Royall ornament*, or *ornament of Royalty*, which being the glorious enſigne of Majeſty & Soveraingnity, is to be worne only of Kings, and ſuch as haue prærogatiue of ſupreme Iuriſdiction, & imperiall authority over peoples and natiõs. And this is the native meaning of the word, as may be ſeene in many places that might be aledged.

Pſal. 21. 4.
Pſal. 132. 19.

Many Metaphoricall. *Metaphorically*, or, in a borowed ſence, a *Crowne* comprehendeth within the compaſſe therof, whatſoever extraordinary dignity or præheminence, God doth beſtow vpon a man to make him glorious in any good, whether in things *Temporall*, *Spirituall*, or *Eternall*.

In

In *Temporall* ſtate, many things are called crownes: *Age* it ſelf, and the *grand-children of the aged* are CROWNES. The *garland* or *laurel of him that prevayleth* and is *victorious* in his enterpriſe, is ſayd to be the CROWNE of *him that ſtriveth*. The affluẽce or abundance of all fruits, through the fertility of the ſeaſon, is ſayd to be *the Crowne of the earth*. In a word; all the preſent bleſſings which the Lord doth in any eminent, & abundant meaſure, beſtow vpon any, beyond the common ſtraine of mens ordinary eſtates, in *riches*, in *reputation*, or any earthly *favours* are alſo called a CROWNE as is moſt cleare in *Iobs* complaint, who lately enjoying, but now wanting, all theſe, being deprived of them, and brought into deepe diſtreſſe, he bewailed his wofull eſtate, thus: [*He hath taken my CROWNE from my head*] that is to ſay, all my riches and proſperity, all my renowne and glory, all my wealth, all my worth, is loſt and gone.

Temporall Crownes. Prov. 16 31. Prov. 17 6. 2 Tim. 2. 5. Pſal. 65. 22. Iob. 19. 9.

In *Spirituall* ſtate, all heavenly comforts with the *cauſes*, *means*, & *effects* of them are intituled *Crownes*. So the Lord is ſayd to [CROWNE *his people with mercy and compaſsion*] he being the *cauſe* from whom it is comunicated freely vnto vs. So the Church mournefully bemoaneth, the death of good *Ioſiah*, who was the *meanes* of their beſt good, ſaying [*The CROWNE of our head is fallen.*] So, *Paul* having gracious & proſperous ſucceſſe in the effect of his miniſtrey among the *Theſſalonians*, he telleth them, *yee are my CROWNE*: and ſoe in the ſame manner he ſpeaketh to the *Phillippians*.

Spirituall Crownes. Pſal. 103 4. Lam. 5. 16. 1 Theſſ. 2. 19. Phil. 4. 1.

Eternall Crownes. Iam. 1. 12. Rev. 3. 10. 1 Tim. 4. 8. 1 Pet. 5. 4. Psal. 8. 5. Heb. 2. 9. Rev. 1. 6. Rev. 5. 10.

In our *Eternall* state we reade of a *CROWNE, of life and immortality*; of a *CROWNE of righteousse*; of a *CROWNE of glory*. By all which, are meant those, eternall, inconceivable, and infinite felicityes which Christ hath purchased, and all true Christians shall possesse, with him in the highest heavens, where he (our King) *is already crowned with all glory and honour*, and we his subjects, *(being made Kings by him)* shall in due time, be for ever and ever crowned with him.

What crowne the text doth intende.

Now amidst all this multiplicity of *Crownes*, our Text intend's a *temporall*, to wit, that which is *Conjugall*. And *Solomon*, who assure's vs that a good Wife is such a *Crowne*, would have vs to know thereby, that she is a wonderfull favour, and a marveilous honour, to a man, (being vnto him his glory, and his ioy) & that, he that hath gotten such a one may, (in good sence) be sayd to be *Crowned of God in marriage*, as before, the yeare was sayd *to be crowned with mercy*. And that this exposition was the mynde of *Solomon* (or rather the meaning of the Holy Ghoste) appeareth, not only out of the forenamed allegations, but also from the opposite, part *(or antithesis)* of the text, in the residue of this twelfth verse, wherin, an evill wife is sayd to be a *mans infamy*, a *reproach* to him *outwardly*, and moreover, a *secret plague*, even as a *worme*, or *rottennes* to him *inwardly*, which doth (at once) both extreamely paine, & vtterly cōsume, *him* who is wofully wedded to her: called in the last word of those we have read, her *Husband*.

Psal. 65. 12.

Two sorts of Husbands.

Of her HUSBAND which name or appellation, is both *taken* vp by God himself, and by him *given*, to

to ſome men. He *taketh* it, and intituleth himſelfa HVSBAND, when he is pleaſed to have reference to his people in their *Church-eſtate*, conſidering them in their holy cõmunion they have with him, and *(in him)* with one another, and theſe he ſaith *he will marry in everlaſting loue and faithfullnes to himſelf*. He *giveth* it vnto *ſome* men, (as we noted before the name *Wife* was given to *ſome* women,) to all ſuch as are in *part entred*, or have *wholy entertayned* a *Matrimoniall* condition. A man in marriag *incompleate*, is ſtyled a HUSBAND, (though his matrimony be *not conſummate)* as well as they who are *abſolutely married*. Iſai. 54. 5. Hoſ. 2. 19. 20. Ioel. 1. 8.

And thus, having ſounded theſe words (though too ſhallowly) and examined every of them a-part, we haue found their ſeverall meaning. Now, if jointly and breifly, any man deſire to haue the ſence of them all, ſumm'd vp together, we may thus receiue the ſame. [*A Woman, or Wife, that is endued with heavenly graces from God, is a ſurpaſsing favour, an ſinguler bleſsing to the Man that hath her, her graces being the greateſt grace and glory to him, that he can haue among the mercyes of this life, ſhe Crowneth him with renowne, and joye's him with comfort, beyond all other earthly bleſsings.*] The joynt meaning of the words.

So much for the expoſition of the words.

Their *Diviſion*, is the next thing we haue to doe, wherin, (there being no difficulty) we will be breife. The parts are eaſy, and perſpicuous: all that we can perceiue, & doe purpoſe to proſecute in them, doth draw it ſelf, & is comprized vnder a double conſideration. Diviſion.

More generall. *Either*, that is which is *ioynt* and *generall*, in all the words taken together, & so, they containe, the due comendation of a good *wife*.

Particular in 4 parts. *Or*, that which is *particular*, & *severall*, if we take the whole in peices, and then we finde, these parcells.

First, the party comended, [*a Woman.*]

Secondly, the cause of her comendation, not every *Woman*, but she that is gracious, hath this applause, [*a Woman of strength.*]

Thirdly, the amplification of her prayse and comendation, in that, vnder which (in the resembled excellency wherof) she is set forth [*is the crowne.*]

Fourthly, the party to whome this her rare worthines hath proper reference, [*Of her Husband*] who is the only man, that receiveth this matchles mercy by her.

Breifly in few. *Or*, if any doe affect a neerer way, & woulde make a shorter cut through the words, he may quickly apprehend here, [A KING & A CROWNE] a *holy Woman* the CROWNE; a *happy Man*, the KING, her vertues doe *crowne her before God*; she doth *crowne him before men*; she being thus *qualifyed*, he, by her, is thus *honoured*; and so, *they both*, (in this estate) are truly *blessed*.

Instruction. Now seing we haue attained the vnderstanding of the words and doe also perceiue their parts; let vs passe forward toward the *instructions* arising out of them, thus *interpreted*, and *divided*.

And in the first place, we must enquire what may be learned in the more generall scope and consideration of them as they lye, and are couched, all together. And that is thus much.

That

That in-aſmuch, as a *Woman* of grace is called *her Huſbands crowne* we hence haue this leſſon for our learning. That [A GOOD WIFE IS THE HVSBANDS, BEST OVTWARD BLESSING. She is the worthieſt mercy, that a man may haue in this worlde. Doctrine.

No earthly favour appertayning to our preſent temporary ſtate, which we may poſſibly haue, while we liue here, is *beyond*, or *equall* to her: none is better or greater, nay, none is ſo good, or ſo great; yeelding ſuch honour, joy, advantage, and contentment, as a worthy wife doth. Among *tranſitory* kindneſſes, ſhe is the moſt *tranſcendent*.

The Holy Ghoſte, who doth ſo highly commende her in theſe words, doth warrant vs to avouch thus much for evident truth, and will beare vs out in it, it being vndoubtedly evinced and clearly concluded from this appellation of [*a crowne*,] which, being a word *vſed* in Scripture, and *borrowed* of God to expreſſe benefits of rare & extraordinary excellēcie, it can repreſent none other, but ſuch as are like vnto it ſelf, even ſuch as are *pecre-leſſe*, *prize-leſſe*, and *invaluable*, and therefore, the wife we ſpeake of, can be no leſſe. So that, by her repreſentation here, ſhe is an incomparable comfort, a favour that hath no fellow, or that can be matched, or mated, in this inferiour world. He that calleth her a *Crowne* would haue vs conceive, and beleeue thus much.

A *Crowne* (we know) is the higheſt, and moſt honorable thing, that is to be founde vnder heaven; the meaneſt and worſt matter of it, is the beſt and moſt

fyne gold, the ornaments that doe decore it are the rareſt, and richeſt, precious ſtones and pearles, that can be gotten, if any one may be founde that doth excell all other in luſtre and brightnes, being more orient, of better bewty, and of greater perfection, then any other; the more *vnmatchable* it is, the more *meete* is it to be added to the *Crowne* for the adorning of the ſame. A *Crowne* is a collection, or conpoſition of the rareſt & richeſt royaltyes that can be gotten. And ſuch, (in ſemblance and ſimilitude) is a *vertuous Wife*. She is her Huſbands *Crowne*, the happieſt treaſure he can haue, that hath obtayned her. Things compared, or repreſented, doe often, (if not ever) exceede their *repreſentation*, ſeldome, or never doe they come ſhort, neither (in reaſon) ſhould they, ſeing the things where-vnto they are compared, are but *ſhaddowes* of their excellency.

And as this truth is abundantly evident from our text, ſoe might we, moſt eaſily, fetch further confirmation therof, from divers other texts of Scripture, but many ſhall not neede, to that which is ſo manifeſt. Let vs only adde one more, even that which offreth it ſelf vnto vs in the laſt chapter of theſe *Pro-*
Prov. 31. 10. *verbs*. Therin, *Solomons Mother* (amidſt many other moſt heavenly inſtructions) accquainteth him, with the very particular, where-with *he him-ſelf* accquainteth vs, cõmending her *there*, to him in *plaine tearmes*, whome he commendeth to vs *here*, in *metaphoricall*. From the *tenth verſe*, to the *end of the chapter* this ſubject is largely inſiſted vpon. In the *tenth verſe*, ſhe is magnifyed as a thing wonderfull rare, &

vn-

vnſpeakeably *rich*. RARE, in the firſt words, of interrogation [*who ſhall finde?*] as if ſhe were, (as indeede ſhe is) hardly, & with extraordinary difficulty to be founde. *RICH*: in the latter words of the ſame verſe, ſhe being affirmed farre to exceede the carbuncles, or *rubies*: [*Her price is farre aboue the carbuncles*] a ſtrange ſentence, conſiſting of ſuch a *gradation*, as is very vnvſuall. For note. *Firſt*, that not ſilver or golde is good enough, to be once mentioned, when her price is to be pitched. *Secondly*, that noe *one Carbuncle*, or *Rubie*, (albeit both are precious ſtones of great price) may ſerue to ſet her forth, but *all*, are litle enough, (yea too litle) to doe it; For, *Thirdly*, ſhe is not to be equall, but *aboue*, *beyond* them all in value, and that; *Fourthly*, not *a litle*, or in ſome ſmall matter only, but *farre aboue* them all, and they all, come *nothing neere* her excellency, in their beſt eſtimate. A great gradation.

And as in *this tenth verſe* ſhe is thus applauded, ſo in all the reſt *to the end* is her worthynes layd, out at large in many particulars; the *verſes* following verefying that which the *tenth* avoucheth, in the inſtance of many of her ſinguler properties, as will appeare to any, that will reade and perviſe them ſeverally, and ſeriouſly.

So that we now ſee this truth is paſt all controlement, by theſe two Scriptures, both, and either of which, doe afford vs ſufficient aſſurance to acknowledge the ſame, to be cleare without queſtion or cõtroverſy. *Solomon* was a Man, and *his mother* a Woman, and, (you ſee) they both combine in it, and are

agreed vpon it. If *a Man* only, had magnified them, *he* might haue beene thought to haue ſpoken out of ſome amourous paſſion; being willing to get a good one for himſelf, he was over forward to ſpeake well of them all, thinking it be the next way to ſpeede. If *a Woman* only, had given this verdict *ſhe* might haue beene ſuſpected of partiality and ſelf-love to her ſelf, and her ſexe, that ſhe would prayſe them all ſoe highly, for the better preferment of her owne. But when *man* and *woman*, haue both one mynd, & mouth to confeſſe it, we may apprehend it to be more then a probable point of truth: but from *this man*, and *this woman*, it is beyond all exception, becauſe neither of them ſpake out of their owne private affection, or by their owne naturall judgement (both which might haue beene abuſed, & deluded) but by cæleſtiall and never-erring inſpiration of the *holy Ghoſte*, who alone, doth beſt know, how to rate and prize, any of his favours vnto vs, not making them more, or leſſe worthy *to vs*, then he hath made them in *themſelues* (by divine endowments) according to which worthines, we muſt evermore eſteeme of them.

Nothing were a matter of more facility, then to fill vp time, with the addition of more teſtimonies, but it would be vnproffitable to abounde there in, only we will annexe ſome *reaſons* for the further ratification of it, that we may vnderſtand not only *what* is the truth, but (which is a Chriſtians wiſdome, to diſcerne) *why* it is true. And the *reaſons* where-vpon we affirme a faithfull *Wife* to be ſuch a favour,

are

are thoſe that follow.

Firſt, becauſe the Lord doth challenge her as his owne *moſt immediate gift*, given from his owne hand, to ſuch, as vpon whome he is pleaſed, to beſtow her. Moſt true it is, that he is the only giver, of all good things, as all men muſt acknowledge, with the *Prophet David*, and the *Apoſtle Iames*. Howbeit, moſt of thoſe mercyes, come *mediately* vnto vs, by men, and many other meanes, Honour, wealth, and greatnes may fall vpon vs, either by *inheritance*, or *legacy* from others, or by our owne *paines*, and *purchaſe*. But a gratious Wife, is a more ſpeciall gift of God, whoſe loue is more extraordinary in *this one*, then in *all other*, ſhe being the free, and fayreſt donation, of the God of heaven. Surely *Solomon* would faine faſten this vpon vs; once, and againe he is vpon it. [*He that findeth a Wife* (meaning a good Wife, for they that are wicked ones, are not worthy to weare this name, or to goe for Wiues) *findeth a good thing, and obtaineth favour of the Lord*]. Loe, ſhe is the Lords favour, and none of his common kindneſſes, (*ſuch as houſes, and riches*, and ſuch like, *which deſcend vpon vs from progenitors*) but a mercy, wherof he only, will be the giver, it ſhalbe had, from no hand, but his, this one bleſſing, ſhalbe out of the worlds poſſibilitie to beſtow. And this reſervatiō of her in his owne diſpoſition, doth argue her eminent excellency, aboue all other ordinary advantages, which Pagans, and men without God, may compaſſe, and attaine. And this reaſon wilbe of more validity, if herevnto we adde, that of *Peter*, who tell's vs, that ſuch a Wife

Reaſon 1.

1 Chron. 29. 11. 12. Iam. 1. 17.

Prov. 18. 22.

Prov. 19. 14.

1 Petr. 3. 4.

is *a thing much ſet by of God.* Beloved, there is much in this ſpeech; *(it is a great word)* for I tell you, that ſo much (nay, no ſuch matter) is any where ſpoken, of any other *Temporall* favour. *Golde, pearle,* and *precious ſtones,* are vile, and of no worth before him, nothing ſet by; which may be ſeene, in that they ſerue for meaneſt vſes, even as *pauements* of a ſtreete, to lye vnder feete. but he *ſetteth much* by ſuch a Wife, and ſurely (in all good reaſon) that had neede be ſome *admirable thing,* wherof God thus ſpeaketh. And if he thus value her, we may well thinke her *invaluable.* There muſt be much more then we can imagine, in that which he ſetts much by. Where he ſetts *any price,* we may beleeue; that mercy is *prize-leſſe.*

Rev. 21. 21.

So that now our firſt reaſon is evident, a good Wife, is too good for the world to giue, & ſo good, that the Lord doth highly eſteeme her, therefore (inaſmuch as neither of theſe, is incident to *any other*) ſhe is a bleſſing that exceedeth *all other* that are externall. That muſt be the *beſt favour,* that *thus* come's from the *beſt giver.*

Reaſon 2.

Secondly, the want of ſuch a Wife will evince *her* excellency, and *his* benefit extraordinary, that doth enioy her. Noe want like the want of ſuch a Wife, for ſhe hath vertue in her, to ſweete all wants, & the want of her will *leaven,* (I had al-moſt ſaid, *poyſon*) the fullnes of all other things that he *can* haue, who is without her. Where ſhe is not, what is ſilver, golde, pearle, pretious ſtones? what are crownes, thrones, ſcepters, Kingdomes, Monarchies, Empires,

The Wofull want of a worthy Wife.

res, *any thing*, or *all things* that can be deſired? here was one, even *Solomon* (that ſpake this *Proverb* and many other to the like purpoſe) that ſhall certifie vs: he had all that hart could wiſh, for earthly abundance, (as we heard before) he was a mirror both of *Men*, and *Monarchs*, and in regard of his great glory, he was the true type of the *King of glory*, and his moſt glorious Kingdome. Did ever man exceede him in any thing? or was any equall to him, in reuenew, in royalty, in perfection of all temporall contentement, wherin al his ſences did even *ſwimme* (if not *ſurfet*,) as him-ſelfe affirmeth. But what were all theſe to him, he wanting ſuch a Wife, as we ſpeake of? he wanted this Crowne of *Matrimony*, to make him truly and throughly happy, in that of his *Monarchie*, the poſſeſſion wherof, with all the appendants of the ſame a-foreſayd, were nothing ſo *comfortable*, as the priuation of this bleſſing was *miſerable*, he was in worſe caſe *without her, having theſe*, then he could haue bene *without theſe, having her*, ſhe can make his *poverty* a *pearle*, doeth enioy her, & his *pearles* may be worſe then *poverty* who can not obtaine her.

Pſal. 24 7. 8.

Eccleſ. 2. 10.

But what ſpeake I of *Solomon*, whoſe euidence herin, although it be excellent, yet (if you will follow me a litle, and giue me leaue to inlarge this reaſon) I will carrie you to his *Better*, even to the firſt man that ever had Wife, *Adam* in his innocency (who, being without corruption, did more excell *Solomon*, then he did any that are corrupt.) Let vs looke vpon his ſtate as the Lord layeth it out vnto vs, & we

Adam not fully happy, till God gaue him a Wife.

ſhall ſoone ſee invincible reaſon, to perſwade vs fully of the poynt in hand. Doe but conſider him, in his created condition; *What he was*; why; he did conſiſt, of a materiall body, but as immortall, as his ſoule, which was divine, & immaterial; *What he had*; why; all perfection, that a creature coulde receiue, his inſide full of ſpirituall, his out ſide full of naturall perfections; both carrying the moſt excellēt image of God, & he in both, being the glory of Gods workman-ſhip in this inferiour world: *Where he was*; why; in *Paradice*, a place prepared, and furniſhed, of God for his enterteinment, ſuch a place, as no mans eyes, might ever be ſo happie, to behold, but his owne, and they, never after they loſt their happines, they had therin: *What his ſtate was there:* why; a heaven vppon earth, he was the Lords LIEUTENANT GENERALL of the ſame, the *Commaunder*, and *Soveraigne*, over all his creatures, who then (being at their *beſt*) acknowledged him their, *better*, receiving their denomination of him, and ſubmitting them-ſelves to his dominion over them, and doing their homage, moſt readily vnto him. In a word: he was every way, ſo abſolutely happie, that vnleſſe a man, had his perfections, it is ſcarce poſſible, to make compleate relation, of his glorious condition. But yet in the middeſt of all this, hearken
Gen. 2. 18. what the *LORD GOD* ſayth, [*it is not good for Man to be alone.*] *One* thing is yet wanting; what is every thing, where this is not? *Paradice*, and all the prerogatiues royall of the earth, are but one half, (if ſo much) of mans temporall happines, the *beſt* bleſſing

is

is yet behind, *Adam* is alone, he hath not a mate, a Woman, a Wife, a Female to him-ſelf, *to whom*, he might communicate him ſelf, in nature; *with whom* he might employ, his graces. What are all thinges to him, while he is *Wife-leſſe?* (as Abraham ſaid of his great, & rich eſtate, while he was *child-les*) ſurely not ſo good, nay, nothing ſo good, as when, the Lord had added, this mercy to him, which was to be the cõſummation, of the whole cõfort, & ioy of his temporall condition. And that the Wife he ſhould haue, was indeede ſuch a bleſſing, as we beare you in hãd, theſe enſuing circumſtances, doe clearely declare. Gen. 15. 2.

Firſt, his creator (the moſt wiſe GOD) was the *firſt*, that diſcerned this want, and ſpied out the meanes to mende it, it was the fruite of his wiſdome, to take knowledg hereof, *Adam* (though in perfection, of vnderſtanding) apprehended it not, note hence, and obſerue we, a good Wife is a more abſolute bleſſing, then could enter mans hart, in his beſt being, it is worke, for the vnſearchable wiſdome, & inconceiuable love, of God, to ordaine, and aſſigne him this favour, adding *her* vnto him, in all the good he had before, that with *her*, he might be now *abſolute*, in that eſtate, wherin before, he was *admirable*. Him-ſelf, and all he had, was exceding good, howbeit God ſaith, his ſtate in all this, was not fully good till ſhee came, [*it is not good.*] 1 The wiſdome of God diſcerned Adams want, of a wife

Secondly, the God of heaven having thus reſolved, to honour Adam & make him happy, he ſummon's all the creatures he had made, for mans vſe, and find'es not any fitt for him, or good enough to be *this* bleſ- 2 Geneſ. 2. 20. No Creature good enough to make a good wife.

blessing, and yet beholde, they were all good, lately created and blessed of God, having noe attaindor, or savour at all, of any evill vpon them. Doth not this declare that the whole earth, and all things in it (though in their created excellency) cannot afford this favour, & that (*therfore*) she exceedeth them all at their best?

3 Genes. 2. 18. God himself the sole founther of a faithfull Wife.

Thirdly, the Lord having thus searched among all his creatures, & not found such a mercy as he meant him, he will now become the sole founder of this favour [*I will make him a helper*] the same most glorious *power*, *wisdome*, and *goodnes*, that was exercised in his *owne* creation, shall now be set a worke the second time, and employed againe, to make *her*, that so she might be knowne, to be noe meane mercy to him, the which, rather then *he* shall want for his full comfort, or *she* want worth to comfort him fully, the creator will to worke once more.

4 No matter, meete to make a Woman of, but the mans body.

Mal. 2. 14.

Fourthly, as *he* that will make her, soe, *the matter* wherof shee shall be made, doth conclude her excellency above all blessings. Shee must not be taken *out* of the masse of the earth, nor *out* of the bodie of any creature, these were *too farre* from his affection, *too meane* in condition, and in *too much* subiection, to yeeld him a *Fellow & a Companion*, which must sit in the second place of his hart, next vnder God and things heavenly, nigher then all (els) that are earthly: but *out* of him-self must she be built, even out of man, who was *refined earth*, (soe her originall matter was better then his) & not out of any part, either *at all*, *superfluous*, or *much inferiour*, but of

The Women made of purer matter then man.

his

his rib, out of his side, (a member which I suppose no man would misse for money, or sell another rib at any rate) to note, how *neerely equall* with him, how *dearly intimate* to him, shee should be; so being formed of his owne flesh, built out of his owne bowells, she must be better reputed, and more preciously respected, then all things els.

Fiftly, as the Lord made choyce of the matter wherof he would make her, so did he out of the same (though but *one part* of his body) build her *compleatly*, multiplying (by his most mighty power) that litle matter of Adams *one member*, to make her *whole body*, and she having received her body of Adam, her being of God; God himself presents this, *his last creature, and mans best favour* vnto him, and setts her before him of purpose to grace her, aboue all other good things.

One member of man, made the Womans body.

Lastly, Adam being yet in inocency, and so not subiect to error, or dotage in affection, vpon the sight of her he say'es *This is bone, of my bone, flesh of my flesh, therfore* [*a man must leaue father and mother, and cleaue to his Wife*] shewing, *how neare* to him she was, even of him-self: *how deare* to him she must be, beyond *father* and *mother*, much more (then) beyond all other comforts. We owe *noe* naturall affection to our wealth, money, cattell, &c: we owe *some* naturall affection to *all men*, being of the same roote with vs; we owe *more* naturall affection to *some men*, being of the same blood with vs, as our parents and bretheren; but the *most* and *best* affection naturall, is due betweene the *Husband* and *Wife*, whom the

What affection we owe
to Creatures
to Mankinde
to Kindred
to Parents
to Wives.

Lord hath made *one*, and they themſelus, each others *owne*.

So now, ſumme vp the totall of this reaſon, if vnto *Adam*, the only vncorrupted man, if vnto *Solomon* the moſt excellent, among ſuch as were corrupted, the want of a gratious Wife, were of ſuch conſequence, that the ones *Paradice*, and the others *prehe-minence*, was not abſolute, without her; then the enioying of her, is the having, of the happieſt bleſſing, vnder heaven. And ſoe I paſſe to the third, and laſt reaſon.

Reaſon 3. *Thirdly*, the contrary of a good Wife, will proue the peere-leſſe excellēcy of her, that is good. A Wife that is not gratious, but god-leſſe, not vertuous, but vn-holy, and vitious, is the heavieſt, yea, the helliſh-eſt croſſe, that can come to a man, no plague, no woe, to an impious woman; a more peſtilent, pernicious, miſerable, inſufferable, *evill*, cannot (among temporall miſchiefs) be imagined. Our *Solomon* (the *Wiſeſt* man otherwiſe, but this way, the *wofulleſt* man that ever was) ſaye's enough to aſſure vs hereof. He (out of his beſt vnderſtanding, & vpon his beſt information, where-vnto he tells vs he applyed him-ſelfe, and ſearched throughly, to know) ſayth, [*he hath found ſuch a woman more bitter then death*] more bitter then death? what a *word* is this? what a *woe* is that, which deſerves to be ſo ſpoken of? doe not theſe words, ſhew as much as we ſay? yea more, then we can ſay? is any calamity, comparable to that, which makes every part of mans life, more wofull, painfull, and perplexed, then the pangs of death?

Eccl 7.25.26.

death? The bad Wife is no better. [The man that the Lord loveth, ſhalbe deliuered from her, but the ſinner ſhalbe taken by her] if Gods loue and hate, lye vpon her poſſeſſion, or priuation, (as in ſome ſort (but not finally) it doth) who can deeme her leſſe, then that which we ſpeake? The Lord ſaid pretty well to her in the *Proverbs*, when he tell's vs in one place, a man were better be mewed vp in any hole, *in the houſe top*; there to cage, and ſhoppe vp himſelf perpetually, in cloſe priſon, *then to dwell in a large houſe, & be tyed to be her companion*. In another part of the ſame chapter, that, *t'were better being & liuing in the wildernes among wilde beaſts, then with this woman*, venomous, cruel, & incõpaſſionate creatures (whoſe fury, and ferity, is feared, and fled, of all men) are more ſufferable then ſhe. In a third: that wheras there are ſome few thinges that trouble the *whole world*, and are intollerable *to the earth*, *this woman* is one of them. But he ſurpaſeth all theſe, in ſaying, *ſhee is more bitter then death*, he inſinuateth that noe wordes can expreſſe the vt moſt extent of her evill.

Prov. 21. 9.

verſ. 19.

Prov. 30 21. 23

And if to this his *experimentall aſſertion*, we ſhal adde a *twofold conſideration*, we ſhal better apprehend her bitternes.

Firſt, the *nearnes*, and *propinquity* of an evill Wife to a man, being *by* him, *of* him, and *one* with him. No evills are or can be comparable to thoſe that are ſoe cloſe to vs, that cleave to vs, the farther off, the leſſe felt, but neernes & vicinity make's an evill *ſuparlatiue*. Who could miſcheife *David* like *Michol*? who (being given as a ſnare to him) was thought by

1 Sam. 18. 21.

his enemy to be the fitteſt, to make him a forlorne man: Who but *Delilah* could haue vndone *Sampſon* and delivered him to the *Philiſtins* cruelty and reproach? the more neere; the more noyſome; [*it* Pſal. 55. 13. 14. *was thou O man, my familiar freind*] ſaith *David* [*he that eateth with me* (ſaith *Chriſt*) *hath betrayed me*]. But to haue our deadlieſt, & moſt deſperate evill, at houſe, at boorde, at bed, and lying in his boſome, who can meaſure (ſo much as in imagination) this mans miſery?

Secondly, as the *vicinity*, ſo the *perpetuity* of ſuch a woman, doth further evidence the infinite evill of her, were ſhe never ſo bitter, hard, or heavie, yet a man would make a ſhift to beare out a *brunt*: might it be but ſhort; but durance, and continuace of a calamity is tedious, and makes a man, hartles, and hopeles. And of all that are temporary what one is ſo perpetuall as a wicked wife, ſhe is a croſſe in *coppy hold*; during life there is no end of date or expiration of her evill. If a *childe* be a vexation to vs we cā place him out. If a *ſervant* be incorrigible we can turne him out. But a bad wife (worſe then both) cannot be ſo ridde, ſhe will remaine to be a mans miſerie every moment, & make his whole life ſo reſtles and wretched, that a moment therof will ſeeme a month, an hower a yeare, a yeare, an age, there being no meanes to remoue her. Now then, put theſe two together, *to haue a NEERE plague ſo perpetuall*, a PERPETVALL *plague ſo neere*, exceedeth all apprehenſion, he that is ſo ſped may well take vp *Iobs* Iob 2. 24. words, and ſay, *my ſighing commeth before my meate*] he

he ſhall be likely, if not ſure, every day *to breake his hart*, before he *breake his faſt*, and be ever a wiſhing the world were at an end (with him-ſelf) becauſe of his wicked wife, who is his endles plague, ſo long as ſhe lives with him in the world, and *worſe then a continuall dropping*, as *Solomon*, affirmeth once, and againe. Prov. 19. 13. Prov. 27. 15.

By both theſe it apeareth how peſtiferous a bad wife is, if then ſhe exceede all other evills, a good wife muſt be a *mercy* equall to this *miſcheife*; equall, (I ſay) at the leaſt, but (if we remember *one thing*) we may haue reaſon to thinke a gratious Woman, a greater *comfort* then a godles woman can be a *croſſe*, or *curſe*; and that is this. That whēras the *devill alone* (who is but a creature at the *moſt*, and now curſed and curbed, in his power, and poyſon, at his *worſt*) maketh any woman evill, it is God omnipotent & alſufficient (who can do what ſoever he will) that maketh her good, that is ſo. If therfore the *divell* (who is reſtrained) can yet worke vpon a woman, to make her mans *greateſt evill*, how much more, muſt ſhee that is made good by *God*, be his *beſt bleſſing?*

Thus now, as we had pregnant *teſtimony*, ſoe we haue alſo ſeene, apparant *reaſon* to beleeue this leſſon, in the confirmation wherof, you may ſuppoſe, I haue overlong inſiſted, but I deemed it not vnneceſſary, becauſe I would haue worthy Women (which in this caſe, may be too credulous) to beleeue it of them ſelues *wiſely*; wiſe men, of ſuch Women *willingly*, and both (from God) *faithfully*, as his truth, which we ought not only averre in words *ſlightly*, but in Why we haue ſo inlarged our reaſons.

reaſon ſoundly, being as able the, *ſhew* it to be true, as to *ſay* it is ſoe. The defect wherof, I haue obſerued to be a palpable *ſpirituall* impotency, among Chriſtians who having *ſtrong perſwaſions*, but *weake reaſons*, in many points, haue much damaged & diſgraced the truth. For the adverſary obſerving, how bolde many are to *beleeue*, and how vnable to *proue*, the opinions they holde, doth wounde that truth, which we are too weake to defend, & ſō, in ſtead of *receiving it with vs*, he doth *reproach it by vs*. And this is the reaſon why we haue thus enlarged our *Reaſons* in this point. It is meete every mā ſhould know not only *what* he beleeveth, but *why*, that he may *be rooted & grounded* in the things of God. And if he be deeply ſetled in iudgmēt, he ſhalbe able to hold faſt the profeſsiō of his hope, wheras ſuch, as in whoſe affectiō only, it floate's ſhallowly, wil ſoone let it goe.

The vſes, of this point.

And now, from the *proofe* of this poyut, I put over & proceede to the *vſes* of the ſame, that we may *apply* what we haue *proued*, *Application* is the LIFE of all inſtruction, the DEATH of all corruption. A thing *proued* is TRUE to all, but it is GOOD to none, but only to ſuch as to whome it is *applyed*.

They cōcerne all ſorts.

And the *vſes* of this inſtruction doe looke every way, and ſpeake ſome-thing to all ſorts, both of *Men* and *Woman*, *Married* and *Vnmarried*, as we ſhall further ſee, in that which followeth.

1. Vſe to all men, in one common duty

Lett vs beging with *Men*, and call vpon them all *at once*, in one common duty that doth concerne both *the married*, and *the ſingle*; and then, we will talke with them *a ſunder*, in ſuch particulars, as perteine

teine to either of them a-part.

Of them all, and of every one of them, as well thoſe that *are*, as that *are not*, *married*, the Lord requireth, and expecteth, much thankfullnes, on this conſideration, that a good Woman is ſuch an ineſtimable bleſſing as hath beene declared. He look's to be acknowledged in this loue, and would haue vs evermore *remember*, that we are not a litle indebted to *his* kindnes, *who* hath pleaſed to provide *for vs*, creatures that are, or may be, ſuch ſingular comforts *vnto vs*. Meaner mercyes might haue ſerved vs, had not his owne goodnes induced him to be thus abundantly gratious, as out of infinite wiſdom to ordaine a *better favour* for our *beſt welfare*, then any was as yet created. Had he otherwiſe yoaked vs in ſome inferiour cõdition, we might not haue thought our ſelues iniured, or debaſed by him. But whẽ he would ſo, (as it were) *overflow* in his reſpect of vs, & manifeſt ſuch fullnes of the ſame vnto vs, that for our ſakes, to doe vs greater good, he would adde vnto the worldes fullnes (it being already enriched with ſuch plenty, & variety of excellent aud incorrupted creatures) one more, that ſhould be farre better for vs, then all that were made for our ſervice before, and now begin *another creation*, to accompliſh our conſolation in this kinde. What could the Lord *haue done more*, to manifeſt his moſt loving affection vnto vs? And what can we *doe leſſe*, (in conſideration hereof) then freely to confeſſe vnto him, with moſt gratefull mindes, this great regard he hath had of our good, and ſtraine our ſelues to giue him glory, to the vt

moſt we *are*, or *may*, ever be able, becauſe he hath
Eph. 3. 20. (herein) *done ſo exceedingly beyond all that wee*, (nay, that Adam in his inocency and perfection) *could either aſke, or thinke.* Let vs all, *(by all meanes)* keepe this mighty mercy in moſt carefull cõme-moration, and never ſuffer the *fruite* of *this* goodnes to be *forgotten*, or fall out of our harts, *either* by vtter neglect of the notice thereof, *or*, by our over ſlight conſideration of the ſame. Both theſe, will produce bad effects in both ſorts. In the *married*, that the Lord ſhould not bleſſe, but curſe, this bleſsing to them; in
Mal. 2. 2. the *vn-married* it will worke remiſſnes, and make them ſlacke to beg this favour, which doe not (before hand) duely value it, and ſo provoke the Lord to withholde it, ſeing they neither *pray* for nor *prize* it, as they ought. The way, for him that hath a Wife in poſſeſſion, to be bleſſed with her, and for him that hath not, but expecteth ſuch a one, (that he may be happie when he ſhall obtaine her) is to honour the Lord *in this one thing*, els, how can he but deny them the *good* of that, wherof, they deny him the *glory*. Thus much (in a word) by the way, to all men.

Vſe 2. to all Huſbands. Our next vſe, is not ſoe *generall*, as the former, to *all men*, but more *ſpeciall*, to *all Huſbands*, whether thoſe, that are happily ſped with ſuch wives, as we ſpeake of, or thoſe that having wives, haue the *happines of them* yet to come, which is many a mans vnhappy eſtate.

They that haue good Wiues owe double duty They, that haue *found this good thing and obteined favour of the Lord* to enioy her, are to be remembred of *double duty*, which they muſt be moſt carefull to endeavour

endeavour vnto. *First*, they are to be provoked, vnto moſt ſpeciall & perpetuall gratulation, to the God of heavē who, howſoever he hath made a good Wife ſuch mercy to a Huſband, yet hath not made her *ſoe ordinary to be had, as ſhe is extraordinarily good*; every man meet's not with her, many more there are, that doe miſſe, then ſpeede, I am ſure. And the fewer there are that have them, the greater is the kindnes of the giver to thoſe that gett them: the leſſe common any comodity is, the more ought his loue to be reſpected, as moſt precious to them, to whom the ſame is communicated. That man whom the Lords favour find's out, to beſtow this bleſſing vpon, (among ſo many that miſſe of it) is in all reaſon bounde, with all faythfullnes to render vnto the Lord, very hartie and extraordinary prayſe, ſeing he hath pick't him out, to be made pertaker of this *mercy*, among ſuch multitudes of men, as (having Wives) are wofully married to vnknowne *miſery*. 1. to God.

This is Gods argument ſo often ingeminated to the Iewes, in regard of the ſpeciall prerogatives that they only, did pertake, & all other people were exempted from, that inaſmuch as they were *his precious people*, *his cheife treaſure*, *his choſen generation* culled out of the whole world to *become his Church*, & *a holy nation* vnto him, among whom *he wold ſeate himſelf*, and *dwell with them*, giving them *his ordinances*, *his oracles*, and all other excellencyes, which were impropriated to them, and their poſterity, not dealing ſo with *every*, nor, (in their tyme) *with any nation* els; hence, the holy Ghoſt many a tyme in- Gods ordinary argument to the Iewes. Exod. 19. 5. Deut. 26.

ſerr'es how full off thankſgiving they ſhould be, and how much they ſhould magnify, the majeſty of that God, who had given ſoe great good things vnto them, when ſo many more mighty nations went without them.

The ſame to vs.

The ſame argument is as good, (*my beloved*) in the particular wherof we treat, and enforceth a concluſion of as neceſſary practiſe vpon vs, in that prayſe and glory, which is to be given vnto him from vs, vpon the ſame tearmes he doth challeng it from them, to wit, becauſe we enjoy, what many others, (even the moſt part of man-kinde) doe goe without, God ſhould not goe without proportionable thankſgiving at our hands.

The *Patriarke Iacob*, (*their predeceſſor*, and *our patterne* in much good), doth goe before vs, in an excellent acknowledgment of this kinde, profeſſing himſelf to be [*vnworthy of*, (*or*, *leſſe in worth*, *then*) the leaſt of Gods mercyes] : and if he ſay thus, of the *leaſt*, what ſhall we ſay of the *beſt* of Gods favours, wherof we now ſpeake? why ſurely; *as* the *leaſt*, can not be at all deſerved, *ſoe*, neither can the *beſt*, be, (as it ought) acknowledged, we want worthynes to merit the *meaneſt*, and abillity to confeſſe (as we ſhould) the *greateſt*. Ingratitude, is *loathſome* in any caſe, but in extraordinary kindnes to be vnthankfull, is *excecrable*, and ſuch is this, I am ſure, &

Gen. 32. 10.

1 Sam. 25. 3.

none but ſuch a *ſott*, and *lout* as *Nabal*, (who was a very monſter of men, of a debauſhed ſpirit, of ſurl-y diſpoſition, of ſeneſles affection, whoſe curriſh and churliſh carriage, præſaged his overthrow & ruine) could

could be inſenſible, of the excellency of an *Abigail*, and becauſe he was, the Lord, detect's him to be ſuch a groſſe idiott, ſmite's him with *a ſtrange hand of vengance*, and will not lett him live to enjoy that ſavour, which while he did live, he could not eſtimate. And, where the *like groſenes* is ſounde in any man, let the *like Iuſtice* be feared from God, with whome, it is moſt righteous, that they ſhould feele his heavieſt *indignation*, whoſe harts are incapable of ſuch heavenly *compaſion*.

I coulde here courſe vnthankful perſons throughly, (and happy were it for them, if this one evill were hunted to death in them) who do not daily, and duly, render to the Lord *his honor*, and, *their homage* herein, ſo ſolemnly, and intentionally, as the nature of this benifitt doth require, but ſlight of his love, in a *ſeldome*, and *accidentall* confeſſion, ſuch as drop's from them, when (by occaſion) they are in company of men that fall in talke of their wives, (in their hearing) then (caſually) you ſhall heare a poore leane, and thin, thankſgiving, [*I thanke God, I cannot complaine, I haue one will ſerve my turne, my Woman is none of the worſt, I can make a reſonable ſhift with her*] with many a ſuch balde, and bare, acknowledgments. I dare ſay (among men) a leſſe reward then *a pearle*, or, *a crowne*, would much more magnify the giver in our mouthes, whome we would not ſpare to admire, and extoll abroad, applauding that party where ever we come, that ſhould beſtow ſuch kindnes on vs; and yet, (*ſotts*, and *ſenſles* as we are) we are baſe niggards, in bleſsing him, who hath

beene moſt bountifull to vs, in that one bleſsing which ſurmounteth all theſe, or whatſoever man can give vs.

But I cannot now inſiſt (as I might) to vpbrayd
Deut. 32. 6. thoſe worthles wights, as *Moſes* did the thankles Iewes, as *Chriſt* did the vnthankfull Cities, I leave them, for this evill (if they leave not it) *to men, for reproach, to God, for puniſhment*, and by that tyme they haue their *payment* from both, I thinke it may be hard to ſay, which of the two the Lord hate's moſt, whether him, whome he ſuffereth *to fall into the hand and netts of the wicked woman*, and ſo to haue *a croſſe without himſelf*, or he that hath a good Wife throwne vpon him, and an ingratefull hart, *which is a curſe within himſelf*. Thankfullnes is Gods tribute, and due debt, if we render it not, he can, and will reveng it, *either* by taking this Crowne from our
2 Sam. 12. 30. heads (as he did from the King of Amon) and ſet it on anothers, as *Naballs Abigail* was ſet vpon Davids; *or*, by taking vs from it in indignation, as he himſelf was deſtoyed. And how is it poſsible, that the hart which *denye's* God his due, ſhould *give* the wife hers; whervnto (it being our ſecond duty) we now proceede.

2. Towards her *Secondly*, the true knowledge of this inſtruction of the ſinguler worth of a gratious wife, tell's him who hath her, how he ſhould demeane himſelf towards her, ſeing they are *ſuch creatures of God, ſuch comforts of ours*, our carriage towards them ſhould witnes, that we ſo conceive of them; what precious reſpect, deare affection, doe they crave, (yea claime)

at

at our hands: The next love to that which is *totally ſpirituall*, and heavenly, (due to Gods ſacred majeſty, in regard of himſelf., and thoſe eternall favours wherof we are aſſured from his hand) is this, which is *matrimoniall*, it, taking place, and prehemineence, *above*, and *before*, the affection we beare vnto all other earthly things whatſoever: and this is preſſed vpon vs many wayes, in one word, in one word (I ſay) but many wayes.

That one word is [*Love*] which, *as* betweene God & vs [*it is the fulfilling of the Law,*] *ſo* is it, betweene the Husband and the Wife, all *their* dutyes being encloſed therin, all *his* to her *eſpecially*, (and of them we now ſpeake) and there is not any duty that, from the Husband, doth reſpect the Wife, but it is reduced herevnto. *Love* is the Husbands *word*, and includ'es all the *worke* he hath to doe, towards his Wife, being the *epitome* or *abridgment* of all that he owe's vnto her. Touching which *love* if I ſhould preſſe all particulars, it were eaſy to be (al moſt) endles, among others, take a taſte of theſe few, and conſider we well.

Rom. 13. 10.

Loue is all in all, betweene married perſons.

Friſt, the *neceſsity* of it, how without all diſpenſation, and exemption, a man *muſt* love his Wife. This is a generall and perpetuall rule, a ruled caſe beyond all contradiction, there is *no time*, or *ſtate*, wherin a man may *not love* his Wife, (and if a Wife in generall, how much more the Wife we ſpeake off?) in all his practiſes towards her, his love muſt be the predominant, neither may any thing be attempted toward her, which favor's not *principally* of

1 Neceſsity.

it. Noe act can be *lawfull*, but what is *loving*, if it want *his love*, it want's alſo, *the Lords allowance*; without this affection, it is ſin and coruption; men may pretend many things, but this one thing, give's all their actions approbation. *Love* is the *life* of a Huſband, as foode is the *life* of the body, or grace, the *life* of ſoule and body, what is done without it, is a *dead worke*, and ſtinke's before the Lord, being abhorred of him. Therfore he tye's the love, and hatred of our Wives, and our ſelves, together, and linke's them ſo inſeparably, that there can be no vntwiſting of them, *love one*; *love both*; *love not both*, *neither is loved*; but a man hate's him-ſelf with his Wife, (ſpite of his hart) and ſo is guilty both of the law of *nature*, and the law of *grace* together, and
Iam. 4. 12. ſin's againſt God the *Law-giver* of both, and ſo is ſure of *Gods hate* to him ſelf, for *his owne hate* to his Wife. Thus is the *neceſsity* of this love; but we muſt haſten forward.

2 Nature. *Secondly*, conſider the *nature* of this *love*, it muſt be the moſt deare, intimate, precious and entire, that *hart* can haue toward a creature; none but the love of GOD above, is *above* it, none but the love of our owne ſelves, is *fellow* to it, all the love of others is *inferiour* to it, even of our Father and Mother who begat, and bare vs, and of whoſe blood we are. The *Fountaine* of *love*, will haue the current run ſtronger to the Wife, then to any, or to *all* other, yea, all they ſhall dry vp, before this may faile. It muſt be the love of *one member* to another, of *all members* to the *head*, of the

head

head to them againe, and, (in a word) the whole love of a creature to him-ſelf. Nay, what ſpeake we of *naturall* love, (which is ſo much, too litle to ſhaddow this) nothing can ſuffitiently ſignify it vnto vs, but the *ſupernaturall* love of Chriſt to his ſpirituall ſpouſe which is ſuch love as no man hath, ſurpaſſing the ſame in *all excellent reſpects* whatſoever. Thus is the *nature* of this love.

3 Measure.

Thirdly, conſider, the *meaſure* of this love, which from the Huſband to the Wife, muſt be *immeaſurable*, (as I may ſoe ſay) and cannot exceede in the truth therof. *Solomon*, (or rather GOD by him) Prov. 5. 19. give's liberty to a Man to *erre* in the love, for ſoe are the words [*erre thou in her love*] as if, an error, of *exceſſe* (if it might be) were pardonable, and a Man ſhould delight in his Wife, rather over-much then any thing to litle; in ſuch a degree of love as the world may account *error* or *dotage* is the Wife to beloved of her Huſband, rather then to be vnder-loved of him; defect of this love is inſufferable, but the moſt that *can be expreſſed*, is *commanded*, thouh it ſhould be thought *too much*, the LORD will rather indure this error of *over-lovīgnes*, then abide that the iuſt proportion ſhould be wanting. The former conſideration of the *nature* of it, doth confirme this of the *meaſure*, for that which (being required of vs) muſt be *beſt* for quality, the ſame muſt alſo be *moſt*, for quantity ever-more, *the beſt*; and *the moſt*, we can by all meanes giue both to God, & to ſuch as God requireth any thing to be given vnto, muſt be given of vs.

Hence it is, that *noe ſtint* is ſett on it, but it muſt be *more* then the love of our Father and Mother, and *as much* as the love of our ſelves, *leſſe only*, then the love of God. If any ſhall obiect, that being required to loue our Wives *as* our ſelves, it ſeemeth our love to them ſhould not exceede the love of our *neighbour*, whom we alſo muſt love *as our ſelves* by Chriſts rule.

Mtth. 22. 39. I anſwere, the word [*as*] doth not ever more ſignifie *equality* of things, but ſome times their *quality* only, not taking away the difference, and degrees of our love, but ſhewing the ſincerity, and faythfullnes of the ſame, that as we love our ſelves with love vnfayned, (not counterfeit) ſoe, with ſuch love as this ſhould we love our neighbour, with *ſuch*, I ſay, but not with *ſoe much*, as our Wife, and our ſelves, for, both *reaſon* alowe's vs to love our father above a ſtranger, and *religion*, (though requiring love to all) yet, put's a difference, and will haue it eſpeciall ſhewed to the houſ-holde of fayth: but in love to the

Gal. 6. 10. Wife, [*as*] is the ſame in *quality* and *quantity* alſo, for it muſt be *the ſame* with the love to our ſelves, and I thinke every man loves himſelf, both *as well* and *as much* as he is able, and ſo muſt he entertaine his Wife with his *moſt* and *beſt* love.

Fourthly, conſider, the *manifeſtation* of this love, which muſt be *vniverſall* in every thing, that thing cannot be thought of, wherin a Huſbands love may be lawfully witholden, it muſt ſhine, and ſhew it ſelf in all paſſages, both *naturall*, *civill*, and *ſpirituall*, in cohabitation with her: in honouring of her: in edifying of her, by the holyeſt counſell that he can giue her

her; and in winking at ſmall weakneſſes, and pardoning greater faylings vpon her ſubmiſſion, but howſoever, in fervent affection praying for her, vnder the guilt of them: each of theſe would require a a ſeverall excerciſe to inſiſte vpon, I *only name* them now, and may *not tarry* vpon the ample diſcovery of any one of them.

But here will ſome obiect, may not a man be angry with his Wife, and, having cauſe ſo to be, may he not *chaſtiſe* her? I anſwere, there may be cauſe given by the Wife, of iuſt indignation in the Huſband, but this *anger* muſt not be *oppoſed* to *love*, as if *to be angry* were, *not to be loving*. Anger that doth aboliſh love, is not to be in a Huſbands hart; his boſome muſt harbour no *ſuch paſsion*, as doth deſtroy, or debarre, *true affection*. In this particular the Lord him-ſelf is a ſinguler patterne to vs, we anger him, and yet, he love's vs, (even when he is angry with vs,) he is both *angry* and *loving* at once ſo muſt the Huſband be. Touching *chaſtiſement*, a man may ſo farre excerciſe it *vpon his Wife*, as *vpon him-ſelf*, which cannot be in any *ſervile* manner *poſitiue*, and penall, but *negatiue* alone, that is to ſay, as a man for iuſt cauſe may witholde from him-ſelf, and abridge his body, of ſome contentments for the better ſubduing of the ſame vnto God, ſo may the Wife (in caſe of groſſe irregularity) be, by the Huſband debarred, (at leaſt for a ſeaſon) for her better humbling, of ſome favours, and kindneſſes, which formerly ſhe hath more freely enioyed, that in the *want* of them ſhe may ſee the *want* of her duty. Thus

Objection.

Anſwer.

Iſa 54.8.

doth God chaſten whome he love's, and Chriſt, often in this kinde afflicteth his ſpouſe. But, once to think of ſervile correction by *blowes*, which *childeren* from parents, *ſervants* from maſters, *ſlaues* from tyrants, yea, which *beaſts*, do beare at the handes of their *owners*, is baſe, and that which the hart of a Huſband ſhould *abhorre*, & the nature of this love will not *beare*, for *ſuch* as his love is, *ſuch* muſt the chaſtiſment of his Wife be, but his love muſt be of a *better ſtraine* then to all others, even *the beſt* he can ſhew to himſelf, therfore, ſuch as his owne chaſtiſement may be, ſuch may hers be alſo by him, and no other. *But more of this hereafter.*

Thus we ſee the *vſes* that concerne Huſbands that have good Wives, what they owe to the Lord *for them*, and *what to them*, in the Lorde, he that will not afford the beſt he can *of honor* to God, *of affection* to her, becauſe ſhe is Gods beſt bleſſing to him; let him *by man*, be prouounced injurious to the Lord, and vnworthy of her; and, *by the Lord* be puniſhed for robbing both; *the one*, of that *glory* that is due to him, *the other* of that *duty* that belongs to her. It is a wofull thing to have a worthy wife, and not to honor the Lord in her, nor to honor her in the Lord, he that is founde guilty ſhall finde how fearefull it is.

What they muſt do that haue bad Wives.

Now for thoſe Huſbands as have Wives, but not ſuch as we ſpeake off, it is meete we miniſter a few comfortable words in due ſeaſon vnto them, for (I dare ſay) *they are weary*, in comiſeration therfore of their preſent ſtate, & in deſire of their better being, we

we will adde a worthy *counsell*, which if they will follow, we will annexe a word of comfort, which will follow them.

The *councell* we give them consists in two particulars, to witt, *partly* in matter of *practice*, and *partly* in matter of *prayer*. Their counsell two-folde.

First, for *practice*, their speciall care must be to goe before them (even before *bad* Wives) in all *good* carriage, in the dutyes the Lord requireth towards them: Nay, *the worse* the Wife is, *the better* must he endeavour to be: impiety must be out-faced with sincerity, *evill must be overcome with good*, and the *Husbands good* must eate out the *Wives evill*, it is the true glory of Religion to exceede there, where irreligion is predominant, and for him to paralell her extreame evill, with his extraordinary good, *is* wonderfull honor to God, *shalbe*, assured consolation to him, *may be* tymely conversion to her. The want of being ruled by this *councell*, hath made many a man, and womans state more perplexed and intollerable, then otherwise it might haue proved. Where and when is most neede of his greatest faithfullnes, then when, and where, she most grossly faileth. Where most *venyme*, and *poyson* is, there is most necessity, and vse, of soveraigne *preservatives*, such is *grace*, against *sin*, *conscience*, against *corruption*, the *husbands wisdome* against the *wives weaknes*, his *discretion* against her *rebellion*. That which hath made many a husbands misery *out of measure miserable*, is the want of this one thing; had this lesson bene well *learned*, his loade had beene more then half *lightened*, (if not

For practise.

Rom. 12. 21.

The worse the Wife is, the better must the Husband be.

wholy eaſed whereas the addition of his evill to hers, hath made the burden ſimply insupportable. But I will not now dwell vpon this particular; becauſe I purpoſe (*if the Lord pleaſe, and I live,*) a more ample treatiſe touching this poynt, wherin I ſhall endeavour, to teach the Huſband, or Wife, that is *gratious* and *beleeving*, the way and meanes, how to ſave the Wife or Huſband *godles* & *vnbeleeving* out of thoſe words of the Holy Ghoſt 2 Cor. 7. 16. [*for what knoweſt thou O Woman whether thou ſhalt ſave thy Huſband, and what knoweſt thou O Man whether thou ſhalt ſave thy Wife?*]

In the meane time, let not the Huſband in any caſe, reſolve to conquer *his Wives* wickednes, with *his owne*: for *his* iniquity added to *hers*, will canker, and eate further in, till all be incurable.

2 For prayer.

Secondly, as we councell a Huſband to this *practiſe*, which he may, and muſt doe; *ſo* we further adviſe him (beſides this) to *pray* for that, which he cannot doe. He muſt be an earneſt ſuitor to God, for ſuch a Wife, and be-ſtirre him-ſelf in prayer, to him who hath power to make her, both *holy* to him-ſelf, and *happie* to her Huſband; we are not ſo *happie* in any bleſſings as in thoſe we wyn by petition, and in this a man may be hartened, and haue encou ragement to goe to God, who *is able in every thing to doe whatſoever he will*, and whoſe only *power* and *honor* it is, to doe wonderfull things.

Pſal. 115. 3. Pſal. 136. 4 Iſai. 55. 13.

He only, can make, *a firre tree of a thorne, a mirre tree of a bryer.*

Hoſ. 2 23. 2 Cor. 4. 6.

He

He only, can make, *her to obteine mercy which had obteined no mercy.* Matth. 3. 6.

He only, *can bring light out of darknes.*

He only, can *raiſe children to Abraham of ſtones.*

Be not *faythles* but *faythfull*, be not *faint*, but *fervent* in ſeeking the face of the Lord for this thing, by vnceſſant ſupplication. He that *made Adam* ſuch a creature, when there was *none*, and *built* him ſuch a bleſſing of his *bone*, can doe thee good, in thy evill. Can the *converſion of thy Wife* be difficult to him, to whom the *creation of his* was ſo eaſie? did he freely, of his owne accord (without all intreaty) build her *intirely*, who had neither *matter, forme, nature* nor *grace*; before being; and doeſt thou doubt that he will deny thee (being ſincerely ſought) the *ioynting, framing, ordering*, and *bewtifiing* of thine, which is built already. His, was to *make*, thine is only to *mende*, make forwarde to him who of his *owne pleaſure* did the one for him, *at thy prayer* (for his Sons ſake) he will not delay to doe the other for thee (in his time;) or if he doe not, he will fit thee to beare thine affliction, and that is all one, to be freed from it. It differ's not much, to haue no burden, and to haue ſtrength to beare the burthen that we haue. Many a man that hath had a *croſſe* in ſteede of *a crowne*, hath, yet, had a *crowne* of his *croſſe*. *This hath beene the Lords doing, and it hath beene wonderfull in our eyes*; and one of theis *two wonders* hath he ever wrought, *either*, made the *bad* wife *good*, according to the gracious Huſbands hart, *or*, make his *good hart*, able, and meete, to vndergoe the Matth. 21. 42.

worſt of her *evill*. And if the Huſband thus heavily *Wived*, ſhall take thoſe councells & ſhape his courſe according to them, he ſhalbe ſure of more comfort from God, then he can haue calamity by her. Theſe are the *meanes*, that may make her good, (if not in her ſelf yet) to him, & the Lord glorious in thē both, according to the good pleaſure of his ſacred will.

Vſe. 3. to Wives.

Thus, having ended what we haue to ſay to *Huſbands* from this inſtructiō, we muſt now begin with, *you wives* & giue you to vnderſtand what *good dutyes*, he looke's for at your hāds, that made you ſuch *good creatures*. Our *third vſe* therfore, hath reſpect to you alone.

We ſhall not need (I thinke) to preſſe vpon you the perſwaſion of our *doctrine*, I make no queſtion, but all is in your *creed* which we haue ſaid touching your excellency, & that moſt readily you yeeld all aſſent vnto the ſame; I *warrant*, you thinke it as true *as the Goſpell*, and that, *a truer word* was never ſpoken; well; ſeing we haue no neede *to proue* it at all to you, our endeavor ſhalbe the more fully to *apply* that home, wherof, your hartes are ſo throughly perſwaded.

We are moſt willing you ſhould beleeue this truth, & every iot, & tittle of it, (*as it is Gods reveled will*) but we would not haue you boaſt of it, as if it weare *really* trve in *every Wife* that (*hiſtorically*) can conſent, that it is a truth *in it ſelf*. It muſt not *puffe* vp them, of whom it is meant, (neither indeed will it) much leſſe, whoſe want of good, doth *not* make it good vpon their perſons. It is a moſt true *propoſition*, as *God vnderſtandeth it*, of gracious Wives, but a thouſand to one,

one, but it is *falſe* of all thoſe that *vnderſtand it of themſelfs*: no point of divinity muſt produce pride in any hart; that which is holy & true will breede no hawtines in an honeſt, & well informed minde, but them *ioyfully-humble*, that deſerue it, and thoſe *inſtly aſhamed* that doe not. You muſt then, *win it*, and, *waere it*, be worthy of it, and enioy it: if you be [*Women of ſtrength*,] gracious, and holy Women whoſe harts endeavour the honor of God *principally*, and your huſbands happines (in this place) *faythfully*, you are the *crownes* we ſpeake of. Shew vs your *graces*, you, ſhall haue your *glory*, we ſhall ioy, to acknowledge your *worthines*, when your *workes* doe challenge it, for *we* gaine much *comfort* as *you* gaine *credit* by it, it being *our happines* in you, by which, *your honor* comes vnto you. But, let none of you be *proud* of the prayſe God giveth you, he revealed it to giue you, encouragement, not to make you conceited. *Humility* hath beene the *glory*, of the moſt holy Women, the *beſt* of whom, haue ever thought moſt *baſely* of themſelues. So was *Sarah: Rebeccah*, *Ruth*, *Heſter*, *Abigail*, with many more, (*whoſe daughters ye are in well doing.*) Theſe were *CROWNES* but they would not *crack* of it, howbeit, the Lord hath left them (for rare Women) vpon the recorde which cannot be razed, *heaven & earth ſhall paſſe away, before the evidence of their honor ſhall periſh*. The moſt *humble* Woman, hath ever beene moſt *honorable*: ſhe is the moſt *glorious* in Gods eye, that can be *meane* in her owne. *Mary* the mother of Chriſt the *mirrour* &, *moſt bleſſed, among Women*, is witneſſed to be both lowly, & bleſſed.

1 Petr. 3. 6.

Matth. 5. 18.

Luk. 1. 28.

A Caveat to Women.

Take heede of treading a *tip-toe*, becauſe of his *truth*, to *goe farre*, on that faſhion, is the next way *to fall*; the only way to goe without this glory, is to arrogate it, it pertaineth leaſt, to thoſe that take it, litle is their *right* to it, (if any at all) that *over-eagerly* reach after it: no; no; a good Woman *will beleeve, ſhee ſhould be a crowne*, not, *bragg that ſhe is*, though ſhe be ſoe.

Thoſe that are, let them rejoyce but not in *themſelves*, or their *ſexe* either, it come's not *by kinde* that any attaine's this honor, it is grace, not nature that give's it. The firſt woman that ever *was good*, *fell naught*, and became his *curſe* vnto whome ſhe was created a *crowne*. Happie are ~~we men~~; it was not long of her huſband that ſhe proved naught, but that *ſhe* drew her evill *imediatly*, from the divell, and, *her huſband* from her; which may be (I thinke) a good reaſon, why a bad woman ſo farre ſurpaſſeth a bad man, in deviliſh condition. Had *Adam* drawne his wife into miſcheife, we ſhould dayly haue had it *in our diſh*, our imperious *Dames*, would make vs heare of it, *to our teeth*, we had bene ſure of your deadlyeſt execration, if, through vs, you had beene brought vnder corruption. But you reape better meaſure at our handes, though *you* made vs wretched, *we* vpbraid you not, nor are the more bitter becauſe of this, the devill hath all our *enmity* and *indignation*, you, our *pitty* and *comiſeration*, though you wounded your ſelves, and vs, ſo incurably at one blow.

Womens cauills againſt men confuted.

But, (it may be) you wil bid vs thanke our ſelves, and ſay, we haue our mend's, in our owne handes, becauſe

becauſe Adam (having abſolute free will) might have choſe whether he would haue yeelded to his wife or noe, & ſo, it was his owne fault that he fell, he might have *ſtood*, and beene ſtill *good*, if he woulde. True. But (I pray you) was not *Hevah* as free as *Adam*? might not ſhe have choſen (*firſt*) whether ſhe would haue fallen into the pitt or noe? and ſeing ſhe did, muſt ſhe neede's pull in her Huſband too? might ſhee not have beene ſinfull alone? muſt ſhe be *his temptor*, ſeing that the Devill was *hers*, and carrie him with her ſelf, vnder their makers malediction? who can tell that *Adam* would have done thus? it's likely the devill doubted the ſucceſſe ſeing he ſett not vpon him, it may be thought, he miſtruſted the man would not yeelde, ſeing he made choyſe of the woman to enſnare him. But, admitt he had beene tempted and prevayled vpon his owne perſon; may any body affirme he would have (done as ſhe did) *vndone* her with himſelf, and being made woſull, *inſtantly*, to become *Satans agent*, to make his wife ſo too.

But (in favour of your ſelves) it wilbe replied, that though her fault were *vndeniable*, yet, it is the more *excuſable*, becauſe ſhe was the *weaker creature*, and had ſo *ſtrong* and *ſubtile* a *temptor*, wheras *Adam* being more abſolute, was overcome by her, who was more frayle, and inferiour. True; *ſhe* was miſchieff'd by the devill, *he*, by her, but that before her fall) ſhe was *weaker in grace*, then Adam (they being both in the perfect excellency of Gods image) is more, then I can make good. Howbeit, admitt (for

the time) ſhe were the weaker, yet, *ſhe* yeelded to a *Divell*, to a *Serpent*, *he*, to a *Woman*, a *freinde*, his owne deare *Wife*; her ſeducer was infinitely more to be ſuſpected, ſhe could not but know, that there was noe ſuch image, nor voice of God, in a *beaſt*, ſhe might haue taken a thouſand occaſions, of moſt *juſt jealouſy*, againſt him that *thus* apeared, and er'e ſhe had yeelded, haue gone to her Huſband (if ſhe knew him to be more abſolute then her ſelf) for counſell, and direction, what *to doe*, or *decline*, whether the motion were fitter to be *heard*, or, to be *abhor'd*, ſeing it began with the *groſſe accuſation*, of their moſt *glorious creator*. But *he* is ſet vpon by *her*, that was made of himſelf, and for his greater good, (which ſhe pretended in this particular) *ſhe was* moſt precious to his affection and beloved of himſelf; *ſhe was* a creature reaſonable, both of Gods *making* & *gracing*, and his beſt bleſſing: If ſhe were (in any mans opinion) the weaker and more impotent creature, doubtles in the *divells* apprehenſion, ſhe was like to prove a *ſtronger*, and more prevayling *temptor* to the man then himſelf, ſeing, he durſt not aſſault him, by any other inſtrument; but *pickt* out her, as the moſt *probable* (if any might be *poſsible*) tô be pernicious to him. Now, who ſoe is overcome by an *open adverſary* whome he may repell if he will, is juſtly reproached, but he that is wounded in *the houſe of his freinds*, by thoſe he *loveth beſt*, and *miſtruſteth leaſt*, carryes every mans comiſeration, where he come's.

So that, now you ſee there is no advantage by this

this kinde of contending, the worſt *end* wilbe ever *yours*, though ours be too bad; ſurely, he that hath made you, our *greateſt comforts*, (even our *Crownes*) doth therby inſinuate you were, once, *the heavieſt croſſes* we had: be glad *(not proud)* in him who hath made you good againe; & though you were found ſo good as he intendeth, yet evermore beware of *ſwelling*, in ſuppoſing your ſelues ſuch treaſures to vs, as if now *we* were happy *by you* only, you only, *in* your ſelues, and not *by* vs.

This one worde therfore, I would haue with you, er'e you goe, that it might be a perpetuall *memorandum* for the abandoning of all ſelf conceit, that if a good Wife may be ſuch a peereles favour to a Huſband, a good Huſband cannot be *a meaner*, (but a much *more eminent*) mercy to a Wife. It were ſenceles once to dreame, that *your* happines by vs, ſhould be inferiour to *ours* by you, it is very poſſible we may exceede & be beyond you herin, but it cānot be, we ſhould come ſhort, or lie behinde. I am ſure, it is better having a healthfull *head*, thē a ſounde *ſide*, though both be ſinguler bleſſings. Is not *a good King* a bleſsing incomparably beyond *the beſt Crowne?* If a *peice of a man* (a rib) could make you ſo rare a favour to vs, *our whole man* muſt needs be a much more rich mercy to you. All this (and much more wich I coulde adde) is *one our ſide*, & ſhewe's you to be more happie *in vs*, then it is poſsible *for vs* to be in you: *you* are the beſt bleſsings *we haue*, *we* the beſt *you* can *haue*. Let vs both be glad in him that hath (*mutually*) made vs ſoe, and glorify that

A memoran-dum.

God, *from whom* we had our first *originall good, in creation*, *by whome* we haue our second *spirituall good, in regeneration*, and *with whome* we shall haue our last, and best *eternall good, in glorification*.

Say not, in your selves, some haue idlely done it, therfore I digresse into it) that if you had not beene made of man, you had beene *more happie*, and we, *not vnhappie* by you. Is it not grosse presumptiō now to *surmise conditionally* of things, otherwise, then God hath set them *absolutely* from everlasting? Is it not egregious folly to imagine any ocasion of your miscariage to lie, in the *vnattainted materialls*, you had from vs (they being perfect while they remained ours, & polluted after they became yours?) was not all your evill of the divell only? if our substance were any incitation to him to attempt you, sure he would haue beene most *bolde*, where it did most *abounde*, and then we should haue had the first *onsett*. And you that thinke your selues the worse, because you were made of man, I wonder wherof you could haue beene made to haue beene, either *better*, or, *so good*. *Angellicall* substance became *Satanicall*; the substance of beastes, was liable (you see) to diabolicall *service*, & *possession*, (witnes the serpent that deceived you) besides, they were *baser* then *man* too. Either then you must not be *creatures*, or you cannot tell when you are *well*. If we would be querulous and make the worst of every thing, how much more iustly might we *complaine* against you, that thus *causelessly cavill* against vs? that wheras, you received *incorupted* matter from vs, you brought nothing but

misery

miſery and *corruption* to vs. O, but you haue made vs a *full-mend's* for all, if we will remember our ſelues. It is true, (ſay you) corruptiō came to man *by a Woman*, & *as true*, that Chriſt (*who cured all*) came of *another Woman*. So that, the good you haue brought vs, is farre aboue the evill; you glory that it was giuen to *no Man* to be his *Father*, yet *a Woman* might be his *Mother*. To *beare* the ſecond *Adam* is *more good*, then, it *was evill*, to *betray* the firſt.

This is your plea. But thus to ſpeake, is at once to be *a babler*, *a buſie-bodie* & *a boaſter* & al three, are the badges of fooliſh woman; but our anſwer ſhalbe breif, becauſe we are out of our way. Chriſt had a Woman to his Mother that he might *be borne* to beare our infirmity and (having a paſſible body) he might become *as miſerable* as the *firſt* Woman, made the *firſt* man. Chriſt him-ſelf doth not ſo magnifie *her that bare him* (only in that regard) but affirme's it to be a farre greater prerogatiue to be, *a myſticall member of him*, thē, *a naturall Mother to him*. Be it, he had a Woman to his Mother, no Man to his Father; doth this either *ſanctifie*, or *magnify your ſexe*? If ſoe, then doth ours ſurmont yours, ſeing, it was giuen to *our ſexe*, that he ſhould be borne *a Man*, not *a Woman*. But we will not wade further in theſe fruitles contentions, neither would I haue ſpoken a word this way, but to ſtop their mouth, of *ignorance* and *inſolency*, who thinke all the *ſun-ſhine*, to be on their ſide the ſtreete, and, [*iudging only according to the outward appearance, not with a righteous iudgment*,] doe, neither diſcerne the thinges of God, nor their owne ſtate aright,

Luc. 11.27.28.

Iohn. 7.24.

Variet.

aright, but goe on, *giddily* in theſe (and many the like) *fanaticall* apprehenſions, the true diſcovery wherof is (every way) their owne diſadvantage.

Vſe 4. To vnmarried perſons.

And ſo now having ſayd enough (for the preſent) to *married* perſons, we come next to *touch* ſuch at are yet *to marrie*, and to *teach* them ſome thing from this truth, that a gratious Wife is ſuch a good bleſſing: both *yong men* and *maydes*, muſt make ſomewhat hereof, it is very matteriall, and much concerne's them both, to conceiue rightly of it, in regard of them-ſelues. Our next vſe therfore, ſhall be adviſe to them, and either of them.

1 To yong men.

First, yong men (being perſwaded that gracious Wives are ſuch bleſſings) muſt be inſtant with God by prayer, to prepare & fit them for the comfortable reciving of ſo rich a favour; it is (almoſt) *as miſerable* every way, (and ſome way *more*) to be *without* any bleſſing, as to haue it, being *not fit* for it; we haue nothing *in mercy*, from the Lord but what he doth *make vs meete to receiue and enioy*, that *good thing* that find's vs not fitted for it, cannot be *good to vs*, be it ever ſo excellent in it ſelf.

It is the ſtrange, *blindnes* and *dotage* of the world, aſſoone as any thing is applauded, to be preſently eager of it, & hungry after it: a *childiſh humor* & *diſpoſition*, doth poſeſſe them, what they conceit well of, they will haue, not queſtioning, or caring, whether, it be *fit for them*, or *they for it*. But wiſdome, & iudgment, would firſt worke a mans will & deſire to be *apt* to haue it, *able* to vſe it, and then to poſeſſe it. A *wiſe Father* will detaine from his childe what he doth

doth *through weaknes* affect, knowing that though it *be good*, yet can it not, *be good to him*, till he be wiſer. God *only wiſe*, our beſt father, doth in like manner with vs, keepe's thoſe mercyes from vs, we are not in caſe to receiue from him. How happie were it we could ceaſe *whyning* and *repyning* againſt his goodnes, and fall to *complaining* of our ſelves, in whome is the *only cauſe* of all the comforts we want; were we capable of them, heaven coulde not holde them from vs. He that would haue a *matrimoniall crowne*, muſt firſt learne to be a *matrimoniall King*.

If any be as vnadviſedly earneſt after this, as the mother of *Iames*, and *Iohn* was, after that ſ he dreamed of, their qualification ſhall be called in queſtion before they ſhall attaine it, as hers was. Mat. 20. 20. 23.

Oh, that *vnwiſe* man did know that his happines did not totally conſiſt in the *having* of any earthly favour, (no not of *this beſt bleſsing*) and that thervpon, we would frame our firſt importunity to the Lord *to fitt vs* for his favours, and then *to furniſh* vs with them, knowing that they are throwne in great iuſtice into their boſomes, who know not how to vſe them, as *Abigail* was to *Naball*, who is the more notoriouſly *baſe*, by her excellency.

It is very poſſible, that *many a man* may be more miſerable (before God) having a good Wife, thē ſome other *before the world*, with a bad; he that hath the *happier Wife*, may haue the *heavier account* to make.

When the Lord *meane's* a man any mercy, he make's him *meete* for it, and the mercy *meete* for him, and give's vs harts, to begg the *former*, before the *latter*.

Let this *one thing* be well minded of vs, for it is a matter that doth much concerne vs. *To be willing* to haue any thing that is good, is but naturall, but, *to be wise* in this perticular, is a point of grace.

The Lord vsed both his *wisdome* and *loue* to giue *Adam* a Wife, to wit, such a one as might be *meete* for him, what blessing had she (*else*) beene? and, if this were Gods vnspeakable *goodnes* to him, shall it not be *good* for vs to follow the Lord fervently, beseeching, him to bestow that *good* vpon vs, which he soe freely, and graciously, gaue to the first man? The *greater*, or *better* any excellent thing is, the worse, & more wofull, is the same to such as haue it, & haue not wisdome to vse it. It would ill become every *Idiot*, or *base Companion* to be crowned, because they haue neither *princely parts*, nor, *princely harts*, and know nothing appertaining to such honor. In like manner, the loue of God is *neglected*, God himself *dishonoured*, his best blessing *abused*, our impiety (in all this) *immeasurably multiplyed*, and all, through this childish eagernes to *enjoy*, and inability to *imploy*, the kindnesses he doth cast vpon vs.

2 To Virgins.

Secondly, Virgins or Maydes, who are not yet (but may be in due time) married, must betake themselues to God too, that they may be such singuler benefitts vnto those to whome the Lord (in due time) shall assigne them. The time was, when (*once*) it was *naturall* to your sexe to be so excellent, but she that *first enjo'yd* it, *destro'yd* it, altering the *property*, and losing the *prerogatiue* belonging to you all; you must (therefore) goe to that God who made her so

ſo good, to make you *a-new* becauſe now you are *ſo bad*.

And to ſet the quicker edge vpon your ſupplications, doe but thinke what a ſhame it is for a Wife *not to be* exceeding good, ſeing ſhe *may be* ſoe. Noe *gracious* Woman is *leſſe*, (in Gods account), and if any would be *leſſe* then *gracious*; it is pitty they liue. Vnworthy are they to weare a good Womans *appellation*, who care not to attaine her *qualification*. Betake your ſelues then to God, and ſeeke him *vnceſſantly*, who is moſt able (and moſt willing) to doe you good. He can moulde you out of HEVAH'S, into SARAHS, and inſtead of *naturall deformity by ſin*, giue you *celeſtiall excellency* from himſelfe, making you both, *matrimoniall mercies* to men, and *myſticall members* of his Son,

Vſe 5. Againſt the enemyes of Marriage.

Having thus farre, (in the *former vſes*) ſpoken *ſome-thing* to all ſorts of perſons, either married, or in poſſibility of marriage: we might now in the *laſt place*, ſet vpon the *oppoſites* of this excellent ordinance of God. I meane, *eſpecially*, thoſe who cannot abide, or brooke, that it ſhould *(in opinion)* be preferred before ſingle life, in *any mans judgement*, or, *(in practiſe)* be at all, permitted *to ſome men*, namely, to the *Miniſters* of the Goſpell. *No man*, may thinke it equally excellent with Virginity, *no Miniſter*, may meddle with it in the excellency that it hath, but ſhun, and abſtaine from it, as from ſome *foule*, and *fearfull ſin*. The *enemy and adverſary that hath done both theſe*, is the impious Papiſt. And (intruth) the maintainance of ſuch propoſitions may well be-

Eſter 7. 6

ſeeme the *ymp's* of that ſpirituall *Bawde*, whome the juſt Lord doth brande to be [*the mother of whordames*] even of *naturall*, as well as of *myſticall filthines*, whoſe church is litle els, then *a ſtewes ſpirituall*, & (by the Lawes therof) alloweth, *immerable that are carnall*, in every corner of the vſurped territoryes of her Antichriſtian juriſdiction.

It were moſt eaſy to muſter vp a million of evidences againſt this evident hereſy and impiety of theirs, which being by the Apoſtles verdict a [*doc-*
1 Tim. 4. 1 3. *trine of divells*] hath none to abett it but *his diſciples*, who are of *diabolicall ſpirit, judgment*, and *affection*.

But what needeth there any more to confute, yea, confounde, them herein, then this *apparant truth* that we haue taught. For if a gracious Wife *be* ſuch a bleſſing as is declared, and *was* ſo from the beginning to *Adam* in innocency, even *the conſummation* & *perfection* of his preſent welfare (as before is made
2 Theſſ. 2. 3. manifeſt) what man, or ſonne of man [*except the man of ſin, and ſonne of perdition*] can, with any colour of truth, account her *an evill not to be touched?* and eſteeme any ſonne of Adam *more holy*, or *more happy*, without her, then they are to whome ſhe is giv̄e.

Tell vs, as the truth is, were not all men (*Miniſters* as well as others) in the loynes of Adam? at what
Gen. 2. 18. time the Lord ſpeake that *word* [*It is not good for the man to be alone*] and was not this ſpoken to *Adam*, and (*in Adam*) to all that were to come of him, even then, when he (& all mankinde) were without any ſuch neceſsity of a Wife, as ariſeth out of the leaſt *naturall anoyance*, in regard of *concupiſcence*, or

any

any other *defect*, *frailty*, or *infirmity* whatſoever.

And is that become *no bleſſing* to ſome men, *now?* which was *ſuch a happines*, when *all men* were at their *beſt?* Are thoſe two, *vniverſall* and *glorious* ends which the Lord *ſo directly* intended (in the inſtitution of matrimony) become *vayne* and *voyd* in any, to witt, the *worlds multiplication*, & the *churches propagation*. And is the *third*, (which came in *ſoe accidentally* by our corruption), to wit, to become a *remedy* and *cure* of our impure and vncleane deſires (which the living God, in much mercy, hath made it to be) *a meere nullity*, to ſo *many as* (throughout the world) *entertaine the Miniſtrey*. Noe, it is moſt vndeniable, that all and every of *theſe three*, doe, (and will to the worlds end) remayne in their *full power*, *force*, *and vertue*, without any ſuch *ample* and *vnwarranted* exemption as they make of *all Miniſters*. The more extreamely ſinfull, and exceerably ſacrilegious, is this their *falſe opinion*, and *enforced practiſe* which doth (at once) ſtand guilty of a *threefolde theft*, for it rob's *heaven of* ſaints, *earth of* men, *men; of a ſanctifyed and powerfull* meanes, *to prevent ſin*. This treble *fellony*, (with the *villany* enſuing vpon it) provoke's devine vengeance which every tranſgreſſor, *in opinion*, *and practiſe*, ſhall aſſuredly feele from that God, whoſe truth they haue (herein) reſiſted.

Encreaſe and multiply] was the common benediction, as, *of all creatures*, ſoe, *of all mankinde*, without any limitation; who ſhall encloſe and appropriate *to ſome*, what the Lord, *at firſt*, *layd open*, (and hath for ever *left open*) *to all?* Who ſhall debarre vs

of that which the Lord alloweth? and binde where he looſeth? *Miniſters*, by the impurity of nature, are as corrupt as others, and ſtand vnder the ſame neceſſityes naturall, that all men doe, ſhall they be made incapable of the *remedy*, who are as incident to the *malady* as any? Againe, Miniſters (though *originally*, in equall corruption with all mankinde) yet, by the more *ſpeciall power* of *ſaving grace* abounding, in them, aboue others, (their whole life, being nothing but a converſation with God) are in *greater poſsibility*, to furniſh the church, and fill heaven, with *a holy ſeede*, then every other, by how much they are, (or ought to be) both, the *beſt Huſbands*, and the *beſt Parents*, being put apart, to teach all perſons in both perticulars. Who can *dreame*, that the wiſdome of God ſhould reſtraine ſuch, of matrimony, who are *the likelyeſt men* to advantage, both heaven and earth by it. I willingly ſpare, to tell you, with what *infinite diſhonor* to the Lord, with what *inſufferable abuſe*, yea, *blaſphemy* of his ſacred word, with what *vnſpeakable evills*, & *villanyes vnnameable, adulterous, inceſtuous, Sodomiticall*, this their *Diabolicall* aſſertion hath beene ſupported. I know not, what impure practiſe is ſo *hideouſly ſhamefull*, or, *helliſhly ſinfull*, but it hath beene acted by this occaſion. The dead frog's in Egypt, did not ſtinke like theſe *devoted Catholiks*, who being, *chaſte in opinion*, are ſoe *foule in converſation*, that he that compareth their *opinions* publiſhed in their *treatiſes*, with their *practiſes*, detected in their *Hiſtories*, ſhal at once, diſcover, *moſt hateſull hypocriſie*, and *much horrible diſhoneſty*.

nesty. All the records vnder heaven, can hardly match the monſtrous filthynes, and egregious enormityes of thoſe *Roman virgins* vnto whome, a *Wife* (forſooth) is *execrable* and *vnholy*, but *all vncleanes*, forbidden in the ſeaventh commandement, *ordinary*. But it is not meete I ſhould diſcend into *inſtances*, this place is *too holy*, thoſe particulers are *too baſe*, and *filthy*, to be mentioned *here*, or in any *modeſt preſence*. Beſides, it is done abundantly by others, both among *themſelues*, and *vs*. *Laſtly*, their *champion Bellarmine* confeſſe's, he hath *no ſcripture* to avouch it; (and we can avouch *much* againſt it,) why ſhould we contend? conſidering alſo, that this is a *Wedding day*, and ſoe much the more vnfitt *to fight in*; we come hither to *adviſe our freinds*, rather then to *oppoſe our adverſaryes*, and that we may haue the more time to *counſell you*, we will (for this time) ceaſe our *quarrell with them*. And thus much for the firſt *generall inſtruction*, ariſing out of the words conſidered *jointly*, and *together*.

The ſecond Sermon.

WE are now to proceede and put on, to a more *particular inquirie* into them, eſpecially into this word [CROWNE] wherevnto (you ſee) a good Wife is here compared, and reſembled. And ſurely, it being for ſome ſinguler and notable *ſimilitude*, that her qualification hath to a *Crowne*, that (among all other things) the wiſdome of God think's it meete to compare her *therevnto*, it

ſhalbe profitable for vs to euquire after *the ſayd ſemblance*, ſo farre as we may finde the *currant correſpondence* and *congruity* that the one carryeth to the other. I ſay, the *currant conſonance*, becauſe we meane not to intermeddle with any vngrounded *Allegories*, or *parallels*; which while ſome haue *affected*, and *mynted* in their owne braine, *(aboue that which is written) froth* and *vanity* hath beene broached in ſteed of ſacred *diuinity*; *men* haue beene more *humored*, then *God* hath beene *honored: Themſelues* haue gotten a litle *idle aplauſe*, and *oſtentation*, but, their *hearers*, and *readers*, no *heauenly edification*, by ſuch vnſauory aſſimulations as they haue inuented, and diuulged.

1 Cor. 4. 6.

But that ours may be *ſound* and *currant*, we will take only ſuch as the ſcripture doth *warrant*, ſpeaking no more in *Allegorie, here*, then is *plainly* ſpoken (by the ſpirit of God *elſwhere*.

To begin then, he that call's a Wife a *Crowne*, doth euidently ſignify that much lye's vpon that man to doe, that would finde her ſoe to him-ſelf, and be happily *crowned in this kinde*. The particulers to be vndertaken are theſe two, that follow.

Two things:

The firſt. Firſt, very mature, and exceeding ſerious deliberation about this matrimonill buſines, *in generall*.

The ſecond. Secondly, good circumſpection and inſight into our proceeding (and into the party, with whome we intend to proceede) in the *particuler proportions*, which may appeare, betweene her and this *crowne* which doth repreſent her. And theſe two (well obſerued) will make vs truly wiſe, and happy, in our enterpriſe, and the progreſſe of the ſame.

Touching

Touching the *firſt* of theſe, the Holy Goſt (who tells vs that ſuch a Wife *is a Crowne*) doth, in thus ſpeaking aſſure vs, that in marriage *we* muſt manage our buſines, as *Monarchs* doe the affaires of their *crownes*, which being of mighty and moſt important, conſequence, require the *ripeſt heads*, and men of *deepeſt vnderſtanding*, to order them, by their beſt adviſe & counſell. When queſtions and paſſages of this kinde are on foote, all the wiſdome and policy of a ſtate is taken vp, & imploy'd, to conſult *about*, and to conclude, *vpon*, the particulers propoſed; all ſolicitation and intelligence that may be had is *ſought out*, every thing *throughly ſifted*, nothing left *vnſcanned* or *vndebated* to the vtmoſt, which may conduce to the ſetling of the crowne in peace, vpon the head of him that is *the heire apparant* there-vnto.

Marriage doth require much deliberation.

Now, as reaſon and policie in the *crowne monarchicall*, ſo religion and piety wilbe our guide, in this *crowne matrimoniall*; the condition and ſtate wherof, is not ſo *light* or *triviall*, that a litle adviſe or conſultation will ſerue the turne, to diposé the ſame aright.

A *crowne*, argue's as well *care*, and *circumſpection*, to be had *about it*, as, *honor* and *promotion* to be obtayned *by it*: matters matrimoniall, muſt haue the *moſt* and *beſt counſell* that may be had, and are, in no wiſe, to be vndertaken with *ſlight* and ſuddaine, but with *ſerious*, ſeaſonable, and well ſetled reſolution.

The Lord him-ſelf, herin, is *our preſident*, and doth goe before vs in *thus practiſe*: his wiſdome (we know) is ſoe infinite, as it needed not, any time, to debate

any thing, that he would doe; he could, in one moment of time, haue *diſpatc'ht the whole worlds creation*; and in the ſame moment, haue alſo ſetled the *perpetuall order*, of heaven, & earth, and all the hoſte of them for ever; howbeit, he wil ſeeme to vs, to deliberate and (as it were) to call a counſell concerning man, and that *not only once*; about his *making* [*let vs make man*] *but againe*, concerning the *matching* of him [*alſo the Lord God ſayd, &c.*] We finde no ſuch a doe touching any other creature; noe, but a *word* and an *end* [*let this, or that be, and loe it was ſoe.*] Now this is an *obſervable difference*, (my deare bretheren) and it ſhalbe good for vs to diſcerne the reaſon of it; which no man may imagine (in the leaſt) to be *any greater difficulty with God*, becauſe all things are alike eaſy to him who ſaith [*is any thing hard to me?*] the reaſon was (rather) this, that the LORD (among other ends he might intēd) would *lead vs* into this courſe, by *going before vs*, himſelf in the ſame; his *voluntaty deliberation* (who had no neede to doe ſoe) was to ſhew vs, what we ought *neceſſarily to doe*, the *buſines* of marrige being *ſo great*, & *our ability* ſoe *little*, to diſpoſe the ſame.

Gen. 2. 26.

Gen. 2. 18.

Ier. 32. 27.

And, as God himſelf hath *began to vs*, ſo haue his children *followed his example*, and framed their practiſe, in a wiſe, and holy imitation, of the ſame.

Abraham was to match his ſon and heire, to beſtow, *Iſaac*, marriage; when he goe's about it, he call's his wiſeſt, and moſt truſty ſervant, whome he moſt ſolemnly *chargeth*, yea, *coniureth* with a mighty oath, touching his fidelity & care, in this important matter; having ſo done, he *break's his mynde* to him at

Gen. 24.

at large, in the particuler, and (with many deliberate words) giue's him his *commiſsion*, and ſend's him away about it. The *good ſervant*, is not behinde *his gracious maſter*, in the excecution of the charge committed, and entruſted, on his care, but having received it *from him*, carrye's it immeadiately, *to God* in prayer, and we finde him, moſt inſtant with the Lord, to proſper his proceedings therin, deſiring all good guidance from heaven, how he might demeane himſelf (vpon all occaſions) that might occurre in this paſſage. And he being thus regardfull, and conſiderate, in this thing, how did the *LORD* ſucceede and bleſſe *the maſter* in *the ſervant*, *the ſervant* in *the buſines*, every way *admirably*, both *without dores*, and *within*; *in his* ſafe conduct to the right place, *in* preſenting (there) the right party, about whome he came, ſhe being *the firſt maide* he meet's withall, & ſhewing him ſuch favour, as *ſhe* did; & whē he was come *into the houſe*, how doe her freinds (after his moſt diſcreet diſcovery of his meſſage) *affect* the thing, *offer* their free conſents, and acknowledge the matter, (ſo wiſely carried) to proceed of the Lord? to whoſe pleaſure, they all *moſt willingly* ſit downe in the ſame. And thus, by *Abrahams* communication with his ſervant, (and without doubt he brake it firſt to God, in ſecret) & *the ſervāts* wel ordering of himſelf, towards *God dutifully*, toward *men deliberately*, *Iſaacs* marriage is well made, he hath a Wife, that was *a crowne* and happy comfort to him all his dayes.

And, *what?* or *who?* would we haue to perſwade vs hervnto but the practiſe *of God and man*; and this

their courſe is more then enough, to *ſhame* and *convince* the weake, and vnwiſe carriage, *of many* (yea, *of moſt*) men, in the matter wherof we now treat, whoſe manner is to *ruſh moſt raſhly* vpon this eſtate, Ier. 8. 6. *as the bar'd horſe into the battell*, not *forecaſting* any thing, *before*, nor *fearing* any thing that may come *after*, for want of adviſed care, and ſeaſonable conſideration; but *throw* them-ſelues *deſperately* into it, *diſpatching* a marriage in fewer dayes, then it might well be *begun*, in, ſtriking the ſtroake of wedlock at a word, vpon ſmall accquaintance, and litle counſell, *catching* at the *crowne* aſſoone as they ſee it, and ſetting it vpon their *owne heads*, before it be determined, *by due adviſe*, whether of right it belong to them or noe.

And, is there *any folly*, in things that fall out in our temporall eſtate, *like vnto this?* may we reaſonably conceiue that theſe Men ever thought a Wife to be a *Crowne?* ſeing they beſtowed *ſo litle conſultation* about a buſines of *ſo great conſequence?* Was it ever heard or read in any *Chronicle*, that any King, did immediately, vpon the death of his predeceſſor *crowne himſelf* (without any delay, or deliberation at all)? would it not be thought a marvelous vanity & indiſcretion beyond all compariſon, if any ſhould ſo doe? *Yes ſurely*, the world would wonder at his *want* of *witt* that ſhould goe *this way to worke*. We know, the manner of Princes, to be farre otherwiſe, for they (though knowne to be *heires apparant* before-hand) vſe, to ſummon and aſſemble their *Peeres*, to conſult with their *ſtateſ-men* and *counſellours*, aſſigning

ſigning a ſolemne time for the *Coronation*, and thervnto, they make moſt royal and ſumptuous *preparation*, ſuch as beſeem'es the *excellency* of the action. But theſe *haſty idiotts*, (of whome we ſpeake,) haue done much more groſſly in the matter of the *Crowne matrimoniall*, ſeizing the ſame, vpon their owne ſilly conceit of being heires, conſulting with nothing but *fleſh* and *blood*, (&, it may be, with none but their owne) and ſoe, haue bought and ſolde themſelues, & altered the property of their eſtates, vpon *lighter* tearmes, and as *litle time*, as the ſale, or purchaſe of an *oxe*, or an *aſſe*, a *ſheepe*, or a *ſwyne* would require, at a wiſe mans hand. And ſo vſuall is this practiſe now a-dayes, that if recorde were kept of ſuch witleſſe carriage, the number of theſe *fooles*, would ſoone fill many *pages*, and ſwell into a large *volume*, in a litle time, through the daily frequency of this egregious vanity.

But the practiſe appeareth (by that which hath beene ſayd) to be *impious*, in that it doth ſoe farre degenerate, from *Gods owne* practiſe, and the courſe of his *holy ones*; who haue followed him therein, as that it directly contradicteth both, *them*, and *him*. What? did the Lord of heaven, the only wiſe God (who, in himſelf, hath *ſoe much ability, noe neceſsity*); and haue his ſaints whome he hath inſtructed in true wiſdome, *wiſely adviſed* about this buſines? and wilt thou (a wicked and wit-leſſe perſon) *dare*, without feare or fore-knowledge, to fore-ſee and ſhun, enſuing dangers, that doe infallibly follow ſuch *giddie expedition*, offer to adventure vpon it, to leape into it, pulling

more vpon thee in a *moment*, then *many yeares*, or (it may be) thy *whole life*, will eaſe thee off againe. What? are yee *wiſer* then God himſelf? are his faithfull childeren *fooles* to you? God's *courſe*, his childrens *care*, (you ſee) hath beene otherwiſe then yours and therefore, ceartainly, either Gods owne, and his childrens example, *(in conſulting)* condemn'es you of *fearfull impiety*, or your proceeding *(without it)* accuſe's both the Lord, and them, of *extreame vanity*; vndoubtedly, either they were *too curious* in doing *too much*, or you are *too careleſſe* in attempting *too litle*. But, becauſe to charge God, or his children herein, is to blaſpheme, therefore let no fleſh offer to lay any thing to Gods charge, or to accuſe his choſen, but let every *tranſgreſſor* in this particuler, beare his *ſin*, and *ſhame*.

And aſſuredly, the *ſhame* cannot be litle, ſeing it carrieth ſuch abſolute *contrariety* to that, wherin the Lord mean't to honor himſelf; neither can the *ſin* be ſmall, but it is out of *meaſure ſinfull*, becauſe the practiſe of ſome (whoſe proceeding in ſome other particulers, is cenſured to be, both *ſinfull* and *ſhamefull)* doth yet condemne (in this point) the corrupt carriage, of the *ſotts*, we now perſue in this reproofe, who herin are vpbrayded, by thoſe who haue beene otherwiſe very *impious*, or *vnwiſe*, in the ſame paſſage. Doe but looke vpon a few inſtances.

Gen. 34. 4. Vncircumciſed *Sichem* com'es to his father *Hamor*: *Hamor* he go'es to *Iacob*, to commune with him concerning *Dinah*; though *the defiling* of her were a deede deteſtable, yet, *this deliberation* taken, touching

touching a further, and *fayrer* progreſſion, (in that which was *fouly begun*) is commendable *in them*, and imitable *to vs*.

Sampſon, howſoever he was too ſick of loue, and over-much *enamored* yea *bewitched*, with the bewty, and ſmooth face of his firſt wife, yet he did not poaſt preſently from the *ſight* of the *perſon*, to the *conſummation of the action*, but gett's him home, break's the matter to his parents, entreat's their favour, furtherance, and aſſent, in the ſame: and in this he is to be *commended*, though in the other to be *blamed*. Nay the *divell* him-ſelf, will confute thoſe fooles, for whē he hath any infernall plott on foote, any helliſh deſigne to compaſſe, his manner is, to congregate and aſſemble *his agents*, and to helpe them with all the ſubtilty, he can convay into them; and they *plott*, & they *prate*, they *argue*, and *debate*, they *diſcourſe*, and *canvaſſe* every thing they can conceive, how to carry moſt cloſely, and effect moſt *cauteloſly*, what they intend, & purpoſe to execute. Worſe therefore, then the worſt men, yea then the devill *(who is worſe, then all men)* is their condition, who will not doe ſoe much in this *one good thing*, as he, and they, will endeavour *in every evill*. But, this I haue noted to be a notorious ſubtilty of his, very *malicious* and *miſcheivous*, that, as, he maketh vngodly men very *vigilant* in that *which is naught*; ſoe, would he haue all men *remiſſe* and negligent in that *which is good*; and prevailing, in both theſe, (eſpecially vpon impious perſons) he doth wrack and ruinate irrecoverably, all that he can inſnare, & perſwade, to make more haſte Iudg. 14. 1. 2.

then good ſpeed, through the *giddy* violence of a *headdy* and vnruly affection, which, (being but *carnall, ſenſuall,* and *deviliſh*) yet taking his courſe, can haue no happier iſſue, then a *heavy curſe*, or (at laſt) a *miſerable croſſe.*

How much more comfortable would it be for every man & woman, better to bethinke themſelues, *(and that ſeriouſly and throughly)* in this ſo worthy, & waighty, a buſines? *Deliberation*, never did any man hurt. *Wiſdome*, was never any man's *woe* or *foe*, but the want of it, hath beene bitter to all ſuch as haue beene over-haſty in things they haue vnder-taken without it.

Miſerable and lamentable experience, hath made it to appeare to every mans eye, and obſervation, what haue beene the *wofull*, and *helliſh iſſues*, of ſuch *vnwiſe* and *haſty matches*, both before God, and man: it is *too eaſily*, &, *too truly* obſervable, that many who made ſuch poaſt haſte to weare this *Crowne*, haue ſoone found it ſo greivous and inſufferable, during a few *forlorne* dayes, that they haue made a *hard-ſhift* to liue through, that, to eaſe themſelues of that inſupportable plague they haue *wilfully* ſhortned their owne ſorrowfull, and vnhappy time, and fallen *(vntimely)* into the *Crowners hands* for *their bodyes*, and (dying vpon ſuch tearmes) who can conceiue comfortably of the ſtate of *their ſoules*, or haue any hope of them with warrant from God. Theſe (of all others) are they that juſtify & make good, *Solomons* Proverb before mentioned, that ſuch a Wife is [*more bitter then death*] for loe, they chuſe *rather*, and think it

better

better to dye, then to liue with her, & make as much haſte to their *miſery now*, as they did to their *marriage before*.

I may not inſiſt, or dwell vpon this particuler, having divers more to vnfolde. Let vs all (ſince ſoe it is) reſolue, to be ruled by the Apoſtles counſel (whether our marriage be to begin, or already entred vpon) [*Walke, not as fooles, but as wiſe*] and Epheſ 5. 15. now, *knowing* what the will of the Lord is, let vs endeavour, to *doe* according to what we *know*, and then we ſhalbe happy in our deede, and haue *prayſe* of God, and *approbation* of his people, and *conſolation* in our owne ſoules. And, for ever hearafter, let vs feare to offend in this reprooved folly, beware we of being (this way) faulty for feare it come to vs in our *matrimony*, as it did to the Iewes in their over-importunate deſire, and expedition, to haue a *Monarchie*, they ſped farre worſe then ever they thought off, and ſo ſhall the man and woman that miſcarrie's here, meete with mutuall miſery; HE that hoped of a *Crowne* meete with a *croſſe*; SHE that made account of a *King*, be ſped with a *tyrant* either, & both becoming miſerable, being neither *married*, nor *parted*, by the Lord, in any mercy, but *begin* and *end* heavily, as did the Iſraelits, who being ſo madd vpon it, that a King they would haue, not Samuell, nor God by him could perſwade, founde that true (by that time they had caſt the *firſt*, & the *laſt*, & (as we ſay) the *middle*, & *both ends*) which *Hoſea* tell's thē, that their Monarchie began in Gods anger, & ended in his fury, [*I gaue you a King in mine anger, & tooke him away in my* Hoſ. 13. 11.

fury] And as then *Kings* goe to wrack, when there is diſcorde about the *crowne*, & *ſubiects* to ruine, when there is debate about the *King*, ſoe; then and there, begin's, and thence growe's, and encreaſe's, the *miſerable croſſe*, the *vnhappie curſe*, of a Huſband, and a Wife, and the whole family; when matters haue not beene wiſely before hand reſolved vpon, and ordered by wiſdome, then comes ſtrifes, debates, bitter words, & blowes (which cannot but be *barbarous* betweene Huſband and Wife) the family is in *vproare & confuſion*, the Huſband and Wife, in *combuſtion*, there is nothing but thwarting, and vexing each other, the loue that was ſo ſoone *begun*, is aſſoone *done*, and inſteed of ſome *ſlight contentment*, which either did enjoy for a *litle ſeaſon*, *ſorrow and vexation of ſpirit*, abideth with them both, for *tearme of life*.

Doth it not now behooue every man, to haue ſpeciall care, and exceeding great circumſpection in this one thing? Let vs guide our affaires by iudgment, and beſeech the Lord to giue vs vnderſtanding, againſt our indiſcretion. They that come together *vnadviſedly*, for the moſt part, are parted *deſperately*. Miſery without meaſure, or mitigation, attend's and overtake's, thoſe that begin and end, without leaſure and conſideration.

He may wel, and worthily, be thought a very ignorant man who reading the *letter of this text*, that ſuch a woman is a mans *crowne*; doth not readily conceiue, *ſome of the ſence* to import this particuler, that the buſines of matrimony is worthy of much deliberation, and may not be attempted, and conſumnated with

with ſuperficiall ſuddaine and ſlender thoughts.

If to marry be a *Crowne buſines*, not only *conſcience* in thoſe that are *religious*, but, *common ſence* in all that are *reſonable* will ſay, it muſt be moſt *warily* adviſed vpon, being ſoe *waighty*. And if we haue both theſe, (*religion* and *reaſon*) to freind in this point; let them goe for *enemyes* to both, who ſhall neglect, *either* to take *due notice* of both, *or* faile to *doe*, according to the *notice* they ought to take.

In this thing then, let vs betake our ſelues to God, for all the good counſell that *heavē*, or *earth*, *God* or *man*, may (by any meanes we can vſe) helpe vs too.

It is no ſhame or diſcreddit, but it well become's, every one that is to meddle with this matter of marriage, *to beg*, and *to borrow* as much as he can. *To beg* from the Lord, *to borrow* from his children, all the wiſdome we can, the more we obtaine, the more able ſhall we be, to *pleaſure* our ſelues, to *proffit* others, and in both, to *pleaſe* God, who doth deligt to haue his children ſue vnto him. His name is [*Counſeller*] and he hath promiſed to [*guide vs by his counſell.*] Seeke his face for this, he wilbe founde of thee, and make thee wiſe in the way, that thou ſhouldeſt goe. Iſai. 9. 6. Pſal. 73. 24.

And this is the *firſt generall duty*, in the buſines of our matrimony, which we muſt be *carefull* to practiſe, if we would be *comfortable*, in what we doe.

Marriage requires good inſight.

Touching the *ſecond*, it is more *ſpeciall*, and *particuler*, conſiſting of our exact inſight and ſkill, which it doth concerne every one of vs to haue, in every of thoſe thoſe things which this worde [*crowne*] doth further repreſent in a wife, that we may not only

know, *that* we muſt deliberate, but alſo vnderſtand *wherabout*, our deliberation muſt be beſtowed.

And that will appeare to be in divers particulers, which we wil endeavor to go through in their order.

Wiues muſt be refyned Woman.

And *firſt*, he that call's a Wife a [*CROWNE*] doth vndoubtedly take it for grãted that *as crownes* are, *ſoe Wives*, ought to be of the beſt ſubſtance, and conſtitution, *Crownes* are cõpoſed (as was before noted) of the rareſt royaltye's, that can be had, the fyneſt gold is for matter, & the ornaments of it, all other excellencyes of pearle, & precious ſtone that can be got. Thus muſt it alſo be in this *coniugall crowne*, no Wife can be a *Crowne to her Huſbaud*, but ſhe muſt be *refined* by Gods ſpirit of renovation, and *purged* of all the *in-bred impurity*, and *baſe droſſe* of natures corruption.

Eccleſ. 2, 14.

And in this point (as well as in that which went before) it concern's a man *to haue his eyes in his head*, and looke well about him, for if a man haue no ſkill in *mineralls*, nor be not at all ſeene in *mettalls* he may ſoone be deluded with ſom ſorry (though *ſhyning*, and *well-ſeeming*) counterfeit, which will preſently *deceive*, and perpetually *greiue*, him. If nothing *(in proportion)* will make a *Wife*, but what wil make a *Crowne*, all baſe mineralls muſt be *abandoned*, and golde only *entertayned*, inaſmuch as it is Gods mynde and meaning, that ſhe ſhould be a *Crowne* for mans greateſt *ornament*, and *honor*.

Iron, is too meane, being a mettall of moſt ſervile vſe, both for man and beaſt, it is farre fitter to make chaines and fetters for a fellon, or villaine, then a crowne

crowne for a King. *Leadde*, is too ſordid and heavy, too worthles and ordinary, it is duſkiſh, and dirty, without all ſpendor, or bewty, and cannot content the eye, much leſſe can it adorne any thing. *Braſſe*, is too baſe, it hath ſome ſhew, and glittering, but it is nothing vſefull in glorious things, it add's no honor to any thing, wherin it is. *Copper*, is too courſe alſo, (though it exceede al the former) yet, it hath no extraordinary *price* or *vſe*, and therefore vnmeete to make any thing in this particular. All theſe are *ignoble & inferiour mettalls*, they make nothing in *crowne matters*. And ſo are all Women, vn-meete and vnworthy to be *Wiues*, or to be accounted *Crownes* in whome any *adulterate*, and *baſe* conditions are predominant, as, in *Iezabell*, in *the wife of Ieroboam*, and divers others (noted by the holy Ghoſt) is too palpable. Of every of whome (and all ſuch as ſurvive them, in ſuitable diſpoſition) we may ſay both as the *Prophet* ſaith, *They are all braſſe and iron, &c.* and the *Apoſtle*, They are but as *ſounding braſſe, &c.* having only, ſome *gorgeous appearance*, but no *good ſubſtance*, in them. It is good then, to be ſomething inſighted in this thing, & the rather becauſe now, in this (which is called, the *Iron*) *age*, a man may be ſooner overſeene, then heretofore, when the times were *purer*, and the perſons *better*, then now they are. *Droſſe*, and baſe mettalls, more rare, and *golde* (the only mettall for this vſe) was more abundant, then in our dayes it is. Ier. 6. 28. 29. 20. 2 Cor. 13. 1.

It is *ſhe*, & *ſhe only*, that is *in requeſt* here, none but the *Golden woman*, cã make the man *a glorious crowne*. It is not poſſible ſhe ſhould be his honor, or orna-

ment, if ſhe be not purifyed, and made precious by God, as fyne golde. And to ſay as the truth is, a *golden Woman*, is *almoſt as rare*, and, *full-out as rich*, as a *golden myne*, which made *Solomon* proclaime, and cry, her *rarity*, by that interrogation, [*who ſhall finde, &c.*] and her *rich-nes*, by valuation, [*her price is farre aboue the rubies, &c.*] As if he would tell vs, that of *many* that ſeeke, *few* doe finde, yea he himſelf aſſure's vs (in his owne experience) that he ſought *inſtantly*, *conſtantly*, and *individually*, and yet he miſſed of ſuch a one as he ſought for. His owne words import all theſe particulers, where he ſaith he [*counted one by one,*] [*his ſoule ſought*] and that [*yet his ſoule ſeeketh*] and after all this he goe's without, and ſpeed'es not.

Eccleſ. 7. 27. 28

Now, in things of greateſt difficulty, there is neede of *moſt* & *beſt* guidance, that we may be well inſtructed, both how to *ſeeke*, ſoe, as we may *finde*, and haviug found ſuch a one, as we ſought for, (ſo farre as it lyeth in our power to diſcerne,) we may alſo, be taught how to *try her* whome we haue *ſought* and *founde*, whether ſhe be *inwardly* and *indeede*, that, which in externall *appearance*, and *ſhew*, ſhe *ſeemeth*, & would be thought to be, by all that ſhall take any notice of her.

Two things.

1 How to finde.

Set we our ſelues then toward theſe two, to witt, how to *finde* and how to *try* ſuch a Wife, there is *wiſdome* in learning, and there wilbe *welfare* in practiſing both.

2 How to try in finding.

And *firſt*, for our *finding*, our care muſt be double.

Firſt, to betake our ſelues to the *right perſon*, who only hath ſuch to giue.

Secondly,

Secondly, to goe to the *right place*, where ſuch may be had as are given.

Touching the former, it is God to whome we muſt goe, we muſt haſte vs to the moſt high, even to him who is the *alſufficient fountaine of every good and perfect gift*. And in more ſpeciall manner of *this gift* (as we declared before.) It is he alone, that can burne vp all our droſſe *till we be pure*, and take away all our tynne: none but he, can *repaire* and *rectify* our nature, by his grace, and make vs *currant* and *cleane* in his owne acceptation, and his childrens account. We haue ſhewed before, that the finding of ſuch a Wife, is *a favour* to the Lord, muſt it not then follow, in all reaſon, that if it be a *favour to finde*, it muſt needes be our *faithfullnes to ſeeke* the ſame at his hand, who reſerve's this one favour, for his owne donation from his one hand? as we alſo haue ſayd before. Freinds, may be mooved, ſought vnto, and ſollicited, to doe vs kindnes in this caſe but we muſt beware, that we *never* make them, either the *primary in order*, or *principall in eſtimation*, we muſt make vſe of them only, as *meanes*, *inſtruments*, and every way, *vnderlings*, to the Lord; but, in no wiſe, to ſeeke them *before him*, or depend vpon them, *without him*. It was never the Lords mynde to take away from vs *all vſe* of ſubordinate meanes, but only to teach vs the *true vſe* of them, he did not intend to *diſplace them wholy*, but to *diſpoſe them orderly*. And therefore he who cometh to man, *abruptly*, ſaying [*I would thou wouldeſt helpe me to a good Wife, &c.*] & moue his *freind*, before he haue mooved the *founder*, he is judged (in this caſe, a

Touching the Perſon. Iam. 1. 17. Iſai. 1. 25. Note.

transgreſſor, truſting in the arme of fleſh, a thing, which the father of ſpirits will not endure, but revenge, as a *diſparagement* & *diſhonor* done vnto him, as is cleare in *Aſa*, and *Ahaziah*, and divers other more at whoſe hands he tooke it exceeding ill, accounting himſelf as not *ſought vnto*, at all, if he be not ſet, in the *firſt* and *beſt* place. 2 Chron. 16. 12

And herin, the fore-named commendation of *Abrahams ſervant* is wel worthy to be doubled, who; howſoever he went for another *(not for himſelf)* and had received from his maſter, ſo *plaine*, and *plenary* a commiſſion, what to doe, and what not to doe, that he could not likely miſtake, or miſcarry, in any part of his meſſage; yet he preferr's his ſupplication to God, & joyn'es *his prayer* to the *errand*, he had from his maſter; God ſhall heare of him *in the proceeding*, as well as he did of his maſter *in the beginning*. And ſurely this courſe of *Abrahams ſervant*, would well become *all the ſervants of Abrahams God*, eſpecially, when they goe *for themſelues*, and haue not *ſuch a good guide*, & *ſufficient Councellor*, as this ſervant had. And, intruth who *would*, (were it not wicked, yea, witleſſe in any that *ſhould?)* goe for any thing that is *truly good*, but only to him who (being GOODNES *it ſelf)* is abſolutely BEST in himſelf, & *beſt able*, to doe vnto vs according to our deſire. All men loue in merchandizing for any commodity, to goe as neere the wel-head as they can, to ſuch as make the commodityes themſelues, & from whoſe hands they doe *originally* come. Goe we, and doe likewiſe, for this *courſe* is attended with *comfort*, we are in the beſt

beſt way, to our beſt temporall good. To whome (ſaith *Simon Peter* in another caſe) *ſhall we goe*], in this, let every ſoule ſay the ſame reſolutely, to himſelf, to whome (to witt, *in the firſt place*) ſhall I goe, to get this bleſſing of bleſſings, but to him who hath them to giue, even to the Lord, whoſe *hart* is *loving*, whoſe *hand* is *liberall*, who made ſuch a crowne for Adam, when the *whole world* could not yeeld one, who alſo can, either make me ſuch a one, if I *haue none*, or make her that I haue ſuch a one, if ſhe *be none*. To him (therfore) will I goe, and *before him* to none, and *after him* to any, who *(vnder him)* may doe me good. It was he that made naturall minerall golde in the earth, in the *creation*, he it is that can make our earthly harts ſpirituall, and myſticall golde, to himſelf by *regeneration*. Whoſoever would weare this crowne, let him goe noe other way with *any hope to haue it*. So much for the *Perſon* to whome we muſt goe. John. 6. 68.

Our next rule muſt be for the *Place whither* to goe, touching which, we may be well aſſured, that he *whome* we goe (if we ſeeke *him*, as we ought) will tell vs *whither* we muſt repaire, the carefull obſervation of *the former* leſſon, will much help vs in *this latter*. The Lord hath not *vniverſally* ſcattered theſe mercies, and made them common every where, but reſerved them a-part, in ſuch places whervnto he will ſend his ſervants to goe, and gaine them there. 2 Touching the place.

Crownes are no *comon* things, every Towne, or Country, doth not yeeld them, there is *but one* in a Kingdome, and that is to be ſeene, only at the *court*

where the King reſideth. And where the King of heaven com'es and remayn'es, there (and no elſwhere) are theſe crownes to be had; in the courts of his owne houſe where his *Kings*, & *Queenes*, (whome he hath made *gracious to himſelf*, and doth purpoſe, to make *glorious with himſelf*) doe conſtantly come, to his holy adminiſtrations *in publike*; as alſo in the houſes of his children, where they continually dwell in their private condition; theſe places muſt thoſe perſons *viſit* that intende to ſpeede: to the publike place; *only for obſervation* of ſuch as are moſt *frequent* there, and *familiar* with the Lord, who both know him, and are alſo knowne of him, by their daily attendance vpon him: And to the private houſe, for *Chriſtian accquaintance*, and ſeaſonable *execution* of our deſires, as we ſhall apprehend cauſe, and encouragment, when we come in any intimate manner to vnderſtand the ſtate of the party, with whome we haue to deale. And out of *theſe places*, they are not ordinarily (if at all) to be found; noe, they are *more rare*, and *leſſe comon*, then commonly they are conceived to be.

Our father *Abraham*, is noted by the holy Ghoſt to be excellent at this, he giu'es it in moſt ſpeciall charge and putt's it in expreſſly as one principall article of his ſervants oath, that he goe to the right place, to take a Wife for his ſon, which *place* (that it may not be miſtaken) he doth deſcribe to him in a double manner, both, *negatiuely* [*not among theſe Canaanites among whome I dwell*] and, *poſitiuely*, [*but thou ſhalt goe to my fathers houſe*]. And wheras the ſervant might

might haue objected and ſayd: *Sir*, you dwell here in a goodly land where you are well knowne to be of good reſpect, and great eſtate, no doubt, but you may haue great matches for my young maſter neerer home; it is here knowne what he is borne to, and that he ſhalbe well left, and therefore (if it may ſtand with your good liking,) it is not ſo good a way, (for your ſons preferment) to ſend ſo farre, to a place and a people, wherwith *we* are vnacequainted, and *they* with vs: beſides, who can tell, that all will fall well, and that we ſhalbe ſure of *fayre*, and *ſquare* dealing, among thoſe that are ſtrangers, ſo remote; all your expence, and this paines, and time, may be loſt. *Abraham* prevent's all this (and whatſoever might be ſuggeſted) telling him, that to *that place* he muſt goe, and doe his beſt to effect the buſines, which being done, he is diſcharged of his oath, though the iſſue doe not anſwer Abrahams expectation. Only herof he is *vn-moueably reſolved*, that his ſon ſhall not match in that vile, place, vpon any tearmes. And how the Lord from heaven, did ſecond, & ſuc-ceede this holy reſolution, we haue heard, *his ſon* was moſt happily married, *him-ſelf* exceedingly ioyed.

The more iuſt and righteous, is their reprehenſion, who having ſo plaine a *beaten way* before them, (to leade them vnto the like), doe yet wander & goe a-way from the ſtraight path which (herein) they ought to make to their feete; whoſe practiſe ſheweth apparant oppoſition to the Lords preſcription in this point. Doe not they deſerue the tarteſt taxation, that either *ignorantly*, (not knowing the *right*

hand from the *left*) leaue the *right*, and ſtraggle to the *left*, or *willfully*, run to *Babell*, in ſteed of *Bethell*, their care is ſo litle to goe to the houſe of the *faithfull*, that they enquire not of, *what houſe* they are.

The courts of Gods houſe are of ſmall vſe, and obſervation for any ſuch end, & ſuch as frequent them, are in litle requeſt (*for this matter*): Litle requeſt did I ſay? nay, it were well, if they were not (for their familiarity there) in *leſſe reſpect*, and *more reproach*, by how much they are obſerved (more then ordinarily the world doth) to frequēt theſame. Nay, (ſaye's many an impious, and prophane *wretch*) if ſhe be a *churchgoer*, a *gadder* after ſermons, let her goe, I will none of her, I cannot endure theſe *preciſe Dames*, who are all for religion, and never well buſied, but when they are poaring in their *Bibles*, they ſhall ſit ſtill for me, I cannot a-way with ſuch ſcrupulous fooles, that would be ſo *pure*. And vpon the *barking* of theſe *hellhounds* thus, it cometh to paſſe, that ſome moſt wickedly *witholde themſelues*; others, *are witholden* by their vngodly governours, from ſuch publike places of piety, & the performance of ſuch holy duties as *God* requireth, and they that are *indeed Godly* cannot neglect; for feare, that if they be noted for ſuch, their marriage may be hindered. A miſerable and diabolicall conceit, that the *beſt meanes* of a happy marriage is now become a *mayne* thing that *marr'es* it: *holynes* is a hinderance to a *Huſband*: who can expect any thing but a curſe in this courſe, wherin the way of the Lord is relinquiſhed, & the crooked paths of Satan are traced. What *hydeous dayes* doe we liue

liue in? and what *helliſh harts* doe liue in theſe dayes? when things *ſpirituall*, are impediments to proceedings *matrimoniall*, and that which is the only bleſſed *ſweetening* of the ſame, is reputed the *bane* and *poyſon* of ſuch a motion. No patience (but Gods) could paſſe by this, or put it vp.

That perſons ſhould reſolue to *forſake* the Lord, and *divorce* themſelues from his ſacred *ordinances*, for comming together in marriage. Were it not juſt in the Lord to *forſake* them both, and ſuffer them for ever to goe their *owne way*, to their *preſent* and *eternall* woe? Iudge with your ſelues, whether the *divell* be not the *maker* of that match, which *keepes out* godlynes, & wherin *piety* muſt not once appeare, & ſhew it ſelf *(vnleſſe it be in the worlds ſize)*: And that *ſtrayne* the God of this worlde can brooke well enough; but the Lord doth abhorre it, as wanting both *waight* & *meaſure*, before him.

And as (vpon this infernall ſuggeſtion) the places are *neglected* which ought to be *frequented*; Soe, on the contrary [*beholde*] how places of prophanes, ryot, and irreligion, are *haunted* for this end. If Satan haue a ſynagogue of vanity, and gather together ſuch a godles crew, as *ſavour* of *no religion*, but *ſtinke* of all manner *of abhomination*, if a ſwarme of ſinfull & licentious perſons, ſhall any where aſſemble to a *ſtage-play*, a *may-game*, or a *dauncing match*; where *the Lord* himſelf is blaſphemed, his *day prophaned*, his *ſaints derided*, religion, and holines, *vilified*; thither flock theſe, and (vſually) ſuch as are, or may be, obſerved to be moſt eminēt in *this vanity*, are entertay-

ned as moſt excellent for *matrimony*. The land of *Egypt*, and gate of *Samaria*, were not more flock't vnto, and throng'd in the famine, then theſe places are, to ſpy out, and purchaſe Wives. And of what reputation ſuch places haue beene for ſuch purpoſes, may appeare from GOD, in that which his wiſdome hath left vs, to peruſe, and read, in one part of ſacred writ, wherin we finde a ſtory well worth our beſt conſideration. And thus it was.

Iudg. chap. 19. and 20. and. 21

The tribe of *Beniamin*, was groſsly guilty, of a moſt foule and monſtrous fact, firſt of the *abuſe*, and then of the *murther*, of the *Levits* wife. Vpon complaint made, the other tribes reſolved to doe juſtice, in the due puniſhment of ſo haynous a *cryme*, and a *villany*, ſo barbarous and deteſtable. The offenders refuſe to anſwere the matter *judicially*, but will arme themſelues *rebellioufly*, againſt all Iſraell, and fight it out. Iſraell muſt now deale *by hoſtility*, with them, who reſolue not to be tryed, *by equity*. Well, they doe ſo; and at laſt *Beniamin* is foyled and hath the worſt, a miſerable ſlaughter is made, of all their *Women* and *Children*, not one of them is left aliue; and but ſixe hundred *men*, of the whole tribe. Theſe few are forced to fly, and take a *rock*, to reſcue them-ſelues, and ſaue their liues. Being there, *Iſraell* will surceaſe this bloody battell, leaſt a tribe ſhould fayle, and be extinguiſhed from among them. Now to preſerue this tribe from vtter periſhing, they begin to bethink themſelues, what to doe to get Wiues for the remainder of theſe *adulterous* and *rebellious Beniamits*, to this end (note well their courſe, it was not more *mans policy*,

licy, then *Gods punishment*) they remember that there was an *vsuall*, and *annuall* time of *dauncing* at such a place, and thither they send these *Beniamits*, to shift for themselues, that every one migt *catch* or *snatch* a Wife for him-self, by *fraud*, or *force*, as he could, that so he might speede him-self among those *dauncing wenches*, deeming them the meetest to make Wiues for these *base miscreants*. As for their owne, all *Israell had* execrated him, that should giue his daughter to a *Beniamite*. Well: this aduise being taken (though I cannot commend, either them that *gaue it*, or them that *tooke it*, for certainly, it was *sinfull in both*) they are thus sped, with such Wiues as were though fittest for them, neither these Beniamits *too bad* for them; nor, they *too good* for the Beniamits, but suited, *like to like*, as the Rulers of *Israell* thought.

This story, is well worthy to be considered, so farre as God was iust, in the proceeding) of all *inconsiderate* persons, to whome it may be a wholesome *memorandum*, that they run not soe heedlessly for crownes, to *places*, and *persons*, of such lasciuious demeanor, and vaine carriage. For inasmuch as the Lord would suffer such to be stollen away by violence, and so basely prostituted, whose *dauncing* was *single only* (of virgins) & much more *sufferable* then ours can be, which is *mixt*; how heavily, and vnhappily, may they expect to speede? who shalbe found among our dauncers who are *promiscuous* of both sexes, and very impure in externall *gestures*? All diuines, (or, the *most*, and *best*, both, of *olde*, and *new*) doe sentence this practise to be *sinfull before the Lord*, against the seaventh commandement.

Who can expect or hope for a crowne, where ſuch courſes are? if any doe, he may *(poſsibly)* meete with a Crowne of THORNES (ſuch as our Saviour had in the high Preiſts hall) that is, one that will peirce his ſoule, and wounde his hart with many ſorrowes: or if he miſſe that, it is likely, he may be ſped (through the lightnes of too many accuſtomed to this courſe) with that infamous crowne of HORNES, wherwith we vſually (vnder that word, in this *ſhame-full ſence)* vpbrayd, thoſe, that are married to ſuch as are ſuſpected to be foule in thoſe impure practiſes: and ſoe; what with *ſorrow*, or, what with *ſhame*, (or it may be, *both miſeryes* meeting in one) a mans life becom'es *loathſome*, and abhorred, to himſelf, and *noyſome*, through an evill name) to others. If any, that went *this way* haue ſped better, it is extraordinary favour, he cannot thanke *the place*, or *party* he went vnto, or promiſe the like ſucceſſe vnto any other; nay, he had neede bleſſe God *abundantly*, who let him eſcape this eminent evill, and adviſe others (by all meanes) to beware of *adventuring*, vpon the like perill. Can any man vſe theſe places (with any comfort) for theſe purpoſes? Would any ſtate ſend to *Bedlam* to chuſe a *privy counſellor*? or will any wiſe man, ſaile into the *Ocean*, to fetch *freſh water*? *Can any good come out of this Nazareth?* haue not the *beſt* found *bad ſucceſſe*, when they haue taken the wrong way to their owne welfare. What *heavy voyages*, haue many made when they haue gone out of their way: *Moſes* to *Madian*: *Solomon*, into *Egipt*: *Samſon* to *Timnah*: Got theſe men *Crownes* or *Croſſes*? he that look'es into

Ioſh. 23. 13.
2 Sam. 23. 6.

Iohn. 1. 46.

to

to their ſtoryes, ſhall ſoone ſee what their Wiues were. *Moſes* had a *very ſhrew*, a Woman of a paſsionate, and moſt vnquiet ſpirit, a very *female-fury*, ſhe made worke for all the meeknes he had, though he had more then any man in the world. *Samſons* Wife would no nay, but ſhe muſt know her Huſbands hart, *(touching his riddle)* and tell tales to her nation, wherv pon began the occaſion of *his hate* of them, & *their enmity* againſt him, wherin the Lord was moſt juſt, but, ſhe, nor they, knew it not. *Solomon* was as ill to paſſe (if not worſe) then both, for (if his owne Wife *(Pharaohs daughter)* were a *proſilyte* as ſome doe conceiue) yet the other Wiues, he had, were *not helpers*, but *temptors* to him, to draw him, both *naturall* and *ſpirituall* impurity, againſt the *ſecond*, & *ſeaventh* commandement. The day would be *too ſhort*, & my diſcourſe *too long*, if I ſhould tell you of ſoe many more, as might be mentioned in this kinde, whoſe carriage call's for our *reprehenſion* and *comiſeration*, not for *imitation*, let no man make them *preſidents*, but *præmonitions*; let *their evill*, be *our good*, & the *way* they tooke, our *warning*, not to come neere the ſame. Numb 12 2. Iud. 14. 15. 18.

Beware, all you that would be happy, if you would *Wiue* well, take the right way, goe not to *Dan* and *Bethell*, to *Egipt*, to *Madian*, to *Shilo* among the *dauncers*, but to *Sion*, where are the true *Worſhippers*. He that (being warned) will yet be *wilfull*, going where God is not, may ſoone make himſelf *wofull*. The Apoſtle giues vs good counſell, [*Be not vnequally yoaked with infidells*] the words may be vn- 2 Cor. 6. 14.

derſtood *matrimonially*, though otherwiſe intended. The Lord, to type out the *parity*, the due *decorum*, and comely *proportion*, he would haue kept, (as well in this, as in other things) made a *Ceremoniall* law, againſt the vnequall yoaking of beaſts
Deut 22.10.11 in the plow, as [*of an oxe, and an aſſe, together*] the *morall* wherof was an other matter, and holdeth good, in *conjugall*, as well, as in *ſpirituall*, affaires; to witt, that, if *for ſome* reſpects, they might not yoake their beaſts thus, *for none*, ſhould they ever yoake themſelues, vnequally. And what two things, can be more
Gen. 6. 1. 2. *vnſuitable* then the [*Sons of God and daughters of men*]? *Iſraelites* and *Infidells*? the *members of Chriſt*, and *monſters of Antichriſt*? the *beloved* of the Lord, and the *lymmes* of the divell? When a man hath one who endeavours, and *draw'es* all ſhe can, to *withdraw* him from God. Some men are adventurous and *daring*, yea, preſumptuouſly *deſperate* herin, in regard of their owne ſtrength, which they eſteeme able, to over-ſtand all aſſaults, becauſe that women are the *weaker veſſells*, they are not ſo much to be feared, and therefore, at the *intreaty* of luſt, covetouſnes, ambition, (or ſome ſuch other *Satanicall ſuitor*) they will try, what they can doe, and *hope* (ſo they tell vs) to *convert* and *reforme* ſuch a woman, rather then, *feare* to be *miſled*, or *perverted* by her.

But (beloved) *Hope*, in this, (as in many other things) is a *Witch* & carry'es men into *ſenſles conceits* of their owne; againſt the manifeſt, miſerable, & perpetuall *experience* of all men, who haue found it farre otherwiſe vpon proofe. Who hath ever adventured, and not

not beene *wrack't*, or, *over-ſet*, or (ſome way) *ſunke* in this ſea? How often hath the *weaker veſſell*, made a *Vaſſall* of the ſtronger? Doe not we know that a poore, leane, and faint *jade*, will drag more downe the hill, then three or foure (or more) ſtout, and ſtrong *horſes*, can draw vp againe? The wicked woman draw'es *downe the hill*, for ſhe draw'es *downe to hell*, (and that *deſcent* is more eaſy, then any *downefall* on the earth) and how ſoone is *preſuming* man, pull'd into perdition *irrecoverably*. Prov. 7. 27. Matth. 24. 24.

The very elect (if it were poſsible) had beene deceived, nay, *deſtroyed*, by them: I might appeale to many, you may take good notice of *two*, (before named) *Samſon* and *Solomon*, both men of rare and extraordinary graces, yet, pittifully miſcarying by this meanes; or if you will ſee all your miſery in one mirror; looke vpon one, even *Adam*, who was both *beyond* them, and all, that ever lived *before*, or *ſince*, yet *foyled* in his full ſtrength, and *infected*, yea, *poyſoned*, & that in the perfection of grace, by his *woman*, whome the *divell* thought (as we obſerved before) more *meete*, & *likely*, to overturne him, then *himſelf*, or any other inſtrument could chuſe, or vſe: and if he, who was *without ſin*, & had *armour of proofe* vpon him, (even the power, of created grace) was yet wounded to death? What man, or ſon of man, that will come neere her, can hope to be out of her *gun-ſhott* and *battery*? conſidering, he is but a *naked defendant*, againſt her *deadly darts*, and ſhe, (through Satan) as politike and prevayling an adverſary, as ever. If the *paradice of God*, may (poſsibily) yeeld *a bad Wife*, what

probability is there, that any *prohibited place* can yeeld *a good?* and if the firſt man did fall *there*, how can any hope to ſtand, vpon this *vn-holy ground?*

And thus we ſee, both *to whome* to goe, & *whither*, for a matrimonial Crowne, the *partyes whome*, and the *places where*, we may ſeeke, are now knowne vnto vs. But *all* is not done, when we haue done *both* theſe, there is yet vſe to be made of more wiſdome, when we are come to the *right place* and *partyes*. Our Engliſh proverb is good, [*All is not golde that gliſters*] Every one that is at the court, hath not a crowne. Hence ariſeth an abſolute neceſſity, of ability, and ſkill, for *due tryall*, to be added, to the (aforeſayd) *diligent ſearch*; that we be not deceived, with that which hath but an outſide, and is no more then *ſeeming* though it *ſhyne*. And in this our *tryall*, we muſt haue double direction; to witt, of ſome things, wherof we muſt *take heede*, as having no good vſe in this proceeding; and of other ſome, wherof we muſt *take holde*, as without whoſe vſe, that which we attempt cannot proſper.

In matrimony we muſt make due tryall, before we proceed.

Double direction in this tryall.

1 We muſt beware of two things.

The things we muſt beware of, and carefully eſchere, are *two*: firſt, the *carnall eye*: ſecondly, the *covetous affection*, they are both *arch-traytors* to this matrimoniall crowne, and yet as *very rebells* as they be, they *domineere* in too many matches, *few* are made without one of them, and *not many* without both. The *carnall eye*, is a bad chuſer, the *covetous affection* is well worſe; both are *too baſe*, to haue any employment in this honorable enterpriſe.

1 The carnall eye.

Touching the *carnall eye*, who can truſt it, no man that

that meddles with precious mettalls, or other things of great price, will repoſe confidence therin, and *buy* vpon *bare ſight*: he that bear'es himſelf to boldly theron, may ſoone become *a beggar*: no; men are wiſer then ſoe, they will haue their *touch-ſtone*, and not deale, but vpon *ſurer tearmes* thē their eye-ſight: & if the *naturall eye* be inſufficient, & may deceiue in *mineralls*: vndoubtedly, the *eye* that is *carnall*, will delude vs in marriage. Was not the vanity of they eye, the firſt vndoing of mankind? the divell layd the ſnare that ſhould deſtroy vs, in *this ſence*, it was that *ey-pleaſing* fruit, that (at once) brought vs *out* of Gods favour, and *vnder* his curſe, that ſtrip't vs of our glorious innocency, and made vs ignominious. Did not the Lord take knowledge of the ſame evill in the ſucceſsion of the world, when he tell's vs that [*the ſons of God ſaw the daughters of men*] that is, looked luſtfully vpon them, and ſo *made marriages*, and *had progenies* that were monſtruous, both in *nature*, and in *ſin*? Was it not the eye of *Sichem*? the eye of *Sampſon*, that brought evill vpon both? Hath ever any man had happy *ſucceſſe*, that depended vpon *this ſence*? I thinke *all the eyes we haue*, will ſcarce finde any *one*, though we looke *as narrowly* as we can, through all the records of heaven and earth? It is no wonder though he meete with a *counterfeit*, that go'es by his *ſight*, for he may ſoone haue as much as he can ſee, (ſcarce more) and what is that? Why, God tell's vs, a litle [*deceitfull favour and vayne bewty*] which may beſott a *ſenſuall foole*, for the preſent, that he ſhall not once *foreſee*, or at all *feare*, the Gen. 3. 6. Gen. 6. 2. Prov. 31. 30.

future *bitternes* that ſuch a one *bring's with her*, till it haue ouertaken him, and he feele it ſoe, as he cannot fly from it. There is no *bondage* greater, then that wherinto the *vnlawfull liberty* of the eye, hath brought many, no *ſlavery* baſer, or more *miſerable*, ſcarce any, *comparable* to it. *Solomons* yoncker was catch't ſoe, and how contemptibly, his ſtate was, is bewrayed in two *baſe (but well beſitting) ſimilies*, to wit, of [*a foole going to the ſtocks, and an oxe to the ſlaughter*] this, arguing how *pernicious* his condition was, the other, how *reprochfull*.

Prov. 7. 22.

The *Wantones* of the eye, hath not beene a litle wofull to many; the parties *before named* may be our *remembrancers*, with too many more, whoſe *wants* we might much bewaile, becauſe of this evill, which bringing them nothing but *vanity* which they *ſee*, bereaue's them of the *vertue* after which they ſhould *ſeeke*.

Our Lord Ieſus Chriſt was carefull to adviſe vs better, when in the *Evangelicall expoſition* of his Fathers law, he laye's out the danger of a *luſtfull eye*, and conclude's it to be *adulterous* in ſome degree. And the Apoſtle *Peter* would alſo haue vs wiſer when he reveale's their ſtate, whoſe eye he ſtyles, with an *odious* (but due) epithite, [*eyes full of adultery which cannot ceaſe to ſin*] affirming ſuch to be, brutiſh in conuerſation, [*like brutt beaſts lead with ſenſuality*] and that they ſhalbe, no better in condition [*made to be taken and deſtroyed,*] nay much worſe; for wheras in the beaſt is *no ſin*, it is ſin in theſe *beaſtly men*, who dying ſinners, ſhall after death exceede the beaſt in *Gods juſtice*,

Mat. 5. 28.

1 Pet. 2. 12. 14.

iuſtice, as in life (being men) they did ſurpaſſe them *in Gods image*.

Good *Iob*, is ſayd to binde his eyes to the *good behaviour*, in this behalf; and ſurely much better were it for every man to doe ſoe, then (letting them looſe) to forfeit all his true comforts, for their *ab-erration* and *diſ-order*. When *Solomon* would notify the *Wiſe man*, and the *foole*, he doth difference them one from another by their *eye*, telling vs, that, the one, to wit, the [*wiſe man, hath his eyes in his head*] that is, they are where they ſhould be, and he can vſe them, and command them at all times; but of the other, to wit, the foole, [*his eyes are in the corners of the world*] out of his owne poſſeſſion, and power, wandring, and roling every where, and *ſtragling* after every ſtrang, and idle obiect, as if he were not, *the maſter* of them. None is ſoe vnwiſe, but he can tell vs which is the better of theſe two; and who will be ſo wicked as not to follow, the beſt he doth know?

Iob. 31. 1.

Eccl. 2. 14.

Prov. 17. 24.

The Lord hath ever alowed vnto man, a *lawfull vſe* of his *eyes* in marriage, he never barr'd vs, but of the *vnlawfull* and *luſtfull abuſe* of them, he would haue men chuſe for ſober contentation of their ſight, that they may haue delight, and ſatisfaction that way; that the Huſband to the Wife, and the Wife to the Huſband, may be the ſweeteſt, and moſt pleaſing obiects, vpon earth; to take vp each others eyes, from all the world beſides, that no other (in this regard may once be thought worth looking vpon, but the Man *moſt amiable* in his Wiues eye, the Wife *moſt bewtifull* in his. The error is very pardonable,

(if any at all) that they thinke each other the *comlyeſt* that can be, ſo incomparably, *excelling* all others, that they will diſdaine to caſt the leaſt *looke* (of this kinde) vpon any whoſoever. Hence it is that the Lord
Ezek.24.16.25 call's our *Wiues*, [*the delight, or deſire of our eyes*] giving vs therby to vnderſtand, that every man may chuſe a Wife, ſo contentfull to his eye, that ſhe may giue his *lawfull* deſire ſuch full ſatiſfaction, that albeit, he may *occaſionally ſee* others, yet his Wife, muſt be the only *delectable object* he muſt *deſire* to *beholde*. Seing therefore ſo it is, that the miſcarriage of this *little* member may be ſo *great*, and that, the Lord hath (yet) ſhewed a vſe of it, that is *ſo good*, let vs be ſuitors to him that made our eyes, to manage them, that they may be kept within the lymits of his law,
Pſal.119.38. [*not beholding h vanity*] but may ſoe wiſely looke vpon naturall objects, that our *beſt employment* of them may be ever reſerved to looke after the *beſt things*. And this is the firſt thing we muſt *caſt a way* in this buſines.

2 The covetous affection. Now in the next place, together with the *carnall eye*, the *covetous affection* muſt out alſo, it wilbe partiall, and muſt haue nothing to doe here. *Covetouſnes* is too baſe a humor, for him that wear'es a Crowne, it enſlaues a man to money, and mak'es conſcience a drugd to coyne, happy it were, if it were put to *perpetuall ſilence*, and made *vtterly mute*, for it ſpeak's no
Pro.30.15.16. Hab. 2.5. language, but that, of the *horſe-leach*, or that of *hell*, *giue, giue*. This *ſpeaker*, propounds no queſtions of the *beſt* eſtate of a Woman, not a word, of piety or religion: but enquir'es (altogether) after that, which (without

(without the *beſt*) is the *baſeſt*, of riches, revenew, & portion: not what *worthynes* is in her, but what ſhe is *worth*, in preſent eſtate, or in future poſsibilityes at parents death; & if any thing may be expected thē, he careth not how ſoone they were gone, & thinks every houre a yeare, till they be out of the world, as *Davids* deadly freinds, [*When will he dye*] [*ſuch is the way of all that are greedy of gaine*], ſaith *Solomon*. It com'es not within their thought, to enquire whether a Woman be, (or be likely to become) a *Crowne*, but only what *Crownes ſhe ha's*, not, what *Crowne ſhe is*. Pſal 41.5. Prov.1.19.

And in this particuler, we are to encounter the *worlds error*, and *to contend with the whole earth* (as *Ieremiah* ſayd of himſelf) the manner of the moſt of whoſe ſuitors is, to *begin* their marriage, vpon the ſame tearmes, *Iudas* went about to ſell his maſter: [*Wat will yee giue me?*] and if *Peters* anſwer make the *middle* [*Silver and golde I haue none*] the covetous caityffe, will ſoone make an *end* of it himſelf, and conclude it in *Pilates* Wiues words [*Haue thou nothing to doe, &c.*] let the party be *what*, or, *who*, ſhe may be, *juſt*, or, *vnjuſt*, holy, or, prophane. Let heaven and earth, conſpire to make her moſt happy, this *baſe affection* cannot brooke the *beſt qualification* without money; and with it, the *baſeſt* will downe with him, and be digeſted. He will adventure (*for advantage*) though ſhe haue as many divells, as *Mary Magdalen* had. Ier. 15.10.

Theſe are they, that make the *excrements* of the earth, the *eſsence* of marriage; any *two*, may make a mar-

marriag that haue this *pelfe*; but if no wealth may be had, he ſcarce think's it *lawfull* to marry, though *the world* ſhould want inhabitants, *the church* members, and *heaven* heires to poſſeſſe it; all theſe ſhall ceaſe (for him) and become *meere nullities*, before he will helpe to multiply them without money. Sometimes, God giu'es over a man and a woman, and ſuffer's *this ſuitor* to ſpeake, and ſpeed; and by this golden twyne divers are drawne together, but note it well, (who will) it hath beene *probatum* vpon too many, that they that haue thus ſtood vpon the *richeſt condition*, haue had the *pooreſt* ~~condition~~, & more then a litle *miſery*, hath *followed* them, whoſe matrimony hath beene ſo *overruled* by *money*.

The inſtances would be *too many*, & *too heavy* that might be produced, of ſuch as haue beene thus (ſhall I ſay?) *married*, nay rather *manacled*, their affections having beene *fettered* with gold & ſilver, and *hang'd* together with loop'es & taches of this kinde. Their *loue* hath *liued* as long as their *wealth* hath *laſted*, and whē once their money is gone, their miſery com'es, if the coyne decay, kindnes grow'es into a conſumption; the Huſband growing as *poore* as *Iob*, the Wife prou'es as *peſtilent* as his was, a miſerable comforter to his hart, in a penurious ſtate; both weary of the beginning of beggary, and had rather *dye miſerably*, then *liue poorely*. Hence it is (as many haue obſerved) that divers of theſe *gold-thirſti* ſuitors, haue proved *rare Chymiſts*, to turne *ſumms* of gold and ſilver (vnlawfully deſired, and lewdly ſpent) into *chaynes* and *fetters* of iron, their *houſe* into a *priſon*, their

bed

bed into *dungeon*, their marriage *ſolemnyes* into a *ſeſſions* wherin ſome haue met a *violent divorce* by legall execution, the *law* hath parted, more then a *good* many, of thoſe, whome *this kinde of loue* hath married. The Lord hath, thus, given over them, who made monye their *God*, & gaue over him. He, or they, who will *ſell*, *nature* & *grace*, *ſoule* & *body* for money, doe make but a *miſerable bargine* of it, by that time all be accounted. Were it not, but that gold did *bewitch*, ſilver *beſott*, and wealth *blindfold*, and *hood-winke* vs, it could not be, that ſuch *baſe traſh* (I doe, and may truly tearme it ſoe, in compariſon of the *true treaſure*) ſhould ſway ſo much, and *beare ſuch rule*, as thus to *overbeare* all, in this bleſſed ordinance of God, raigning, and overuling ſoe; as if the *hart*, and *life*, of all true loue lay in it; it *maketh*, it *marreth* marriages, ſome cannot (though otherwiſe they might, *lawfully*) come together for want of it, others will (though very *ſinfully*) if they may haue it.

Oh, that ſilly man could but diſcerne, the *deadly poyſon* of this pelfe, and how *vnnaturall* it is, it vſe's them *worſt*, that loue it *beſt*, and make's them the *baſeſt drudges* to it, that doe moſt *doate* vpon it: for they muſt (to ſaue money) be *debtors* to their *bellyes*, to their *backs*, to their *bodies*, to their *ſoules*, yea to their *God*; & neither ſerue *themſelues aright* nor *God at all*, who haue this *Mammon* for their maſter. Yee cannot ſerue *God* and *Mammon* (ſaith Chriſt) but you may be *ſlaues*, to the *Divell* & *Mammon*, both at once, well enough. Matth. 6. 24.

It is a *remarkable* thing, and much to be taken no-

tice of, that the ſcripture doth ſo vſually *debaſe* riches vnto vs, ſpeaking of them with many *epithits* of much *reproach* (as we would doe of ſome *notorious varlet*, who had beene *bored* through the eare, or *branded* in the ſhoulder) it is the Lords manner to *ſhame* them vnto vs (almoſt) every where; he ſeldome ſpeak'es but to *their infamy*, ſhewing *our folly*, who doe too much affect them. *David* make's them *ridiculous*, who depend vpon them. *Habacuk* admir'es their *madnes*, who loade themſelues with them. *Solomon* doth much diſſwade our deſires from them. And beholde *a greater then Solomon*, even our Lord Ieſus Chriſt, how he, by many *mighty*, and moſt *waighty* arguments, doth endeavour, to convince them of egregious vanity, who are *over-deſirous* of them, ſhewing in ſundry particulers, how vnworthy they are to be affected in the leaſt, being common favours to infidells with vs, and every way vnable to doe vs the leaſt good, in any diſtreſſe; but rather ready to *adde* to our miſery, and make a *little ſorrow great*, and a *great affliction inſufferable*. The Apoſtles ſpeake like their maſter, and giue notice to all men, that they, are *ſnares*, and *toyles*, *to entrap men to perdition*, *vnceartaine*, *deceitfull*, *riches of iniquity*, *treaſures of wickednes*, with a great multitude more of the like appellations, declaring their *miſcheife* vnto vs. And ſurely if in our Saviours *infallible* judgment, it be ſuch an *extreame difficulty* for *one* covetous perſon to poſſeſſe heaven, is there not a *ſimple impoſsibility* for *two* to get in, who are tyed together, and made *one* only by theſe *links*? Mans aberration might

Pſal. 48.6. Hab 2.5.6. Prov.3.8.

Matth 6.25. 34.

Mat. 19 23. Luk. 18.24.

might haue beene borne with, if God had (any where) *graced* or ſpoken well, of them; but being ſoe *vniverſally* diſpraiſed, and debaſed; what ſtrange *infatuation* is it, to be *fonde* and *eager* of them? *They that will be rich* (ſaith Paul) *fall into temptation, and a ſnare, and into many hurtfull luſts, that drowne men in deſtruction and perdition. The deſire of money is the roote of all evill which while ſome have luſted after, they haue erred from the faith, and peirced themſelues through with many ſorrowes: But thou, O man of God, fly theſe things, &c.* This is the voyce of God, what covetous man can reade it, and not tremble to heare himſelf ſentenced ſo fearfully both for *preſent miſery*, and *future miſcarriage* of ſoule and body eternally? No man can be ſo much *bent to be rich*, as the Lord is reſolved he ſhalbe *wretched*; wretched I ſay, and that every way as (you ſee) the words doe ſhew.

1 Tim. 6. 9. ver. 10.

Giue eare to that which God ſaith, and let me ſpeake vnto you, (touching this inſtitution) in the ſame words which he applieth to your *whole converſation* [*Let your* [comming together] *be without covetouſnes*], for it being not only, *the roote of all evill*, but *idolatry, and not to be once named among Christians*; how can they that heare and ſee, *Gods hate* againſt it, once hope to haue any thing but Gods *curſe*, with it.

Hebr. 13. 5. Eph. 5. 3. 5.

But in all this, let me not be *miſconceived*; as if I did *condemne* or *diſ-commend* moderate, and due care even of theſe outward things, in their *owne place*. Noe ſuch matter. He who *carleſſly* neglecteth them *wholely* offendeth, as well as he, whoſe *whole care* is to get them. Both the *extreames* are evil. It is only *over-ca-*

ring, which God doth *forbid*, and we muſt *forbeare*. And this *exceſſe* in our affections is moſt eaſily diſcerned to be in vs, when the beſt things muſt *waite* on theſe, the world only *ryding* vs, & all other things naturall and ſprituall, *attending on foote*, or rather, being *trodden vnder foote*, by, or becauſe of theſe.

It is ſeldome ſeene, that a *covetous hart* in the Huſband, hath got a *crowne to his Wife*. If once in an age, any *Naball* haue got an *Abigail*, this vnſavory vice *in him*, hath ſpoyled the ſweetnes of all her vertues *to him*, her *excellency*, was his *ſhame*, whoſe honor ſhe might haue beene, had he beene worthy to weare ſuch an ornament as ſhe was, but this crowne being on *his* head, was like a *glorious diamond*, ſet into leadde, or a *gold ring* in a ſwynes ſnout.

Pelf was never any *match-maker*, where *precious Wiues* haue beene ſought, or found: many that haue beene (in regard of grace) moſt *rarely qualifyed*, haue beene (in the world) but *meanely endowed*; *much piety* hath not (evermore) had *moſt portion*, as is apparant in *Ruth*, in *Heſter*, and in other more, who could never haue come to be ſuch admirable, & happy *inſtruments*, of the Lords *honor*, and the Churches *good*, if this *humor* had raged in the men that had them. And this I haue noted, (and, *who hath not?*) that this *accurſed humor*, becauſe it *would* not haue thoſe that were *poore*, though *religious*, & *could* not haue others with *Riches* to their inſatiable deſire, hath choſen rather to *forbeare matrimony*, and *fill* the world with *whordome* and *baſtardy*, becauſe it is better cheape.

It were moſt eaſy, *much* to enlarge my ſelf againſt this

this evill; but I leaue it for the preſent; it is the *Lord onely*, that can purge it out of the harts of all men. For a *concluſion*, remember and carry away thus much; that the beſt marriages haue beene *made without it*, and thoſe wherin it hath had any *ſtroak*, haue beene *baned by it*; few of them haue much *proſpered* in the world, but all haue *bankrupted*, before God, and beene *quite vndone* concernig things everlaſting.

And thus much for the *evills* we muſt *caſt off*, and *baniſh* in this buſines. We muſt now *bethink* our ſelues, of thoſe *good things*, which may be helpfull, and proffitable to vs, in our marriage proceedings.

I might tell you of many, but I will not *cloy* your memories with *needleſſe* multiplicity. The mayne, & moſt principall that I can commend vnto you, (as moſt *naturall* to the words of our text, and *neereſt* to the way that you muſt take,) is this.

The only way to get an excellent Wife.

That as he, who would euer be *intereſſed* into the crowne of any Kingdome or *Monarchie*, muſt match himſelf into the *Kings race*, and take one of *the blood royall* to Wife; ſo, he that would be ſure to haue a *crowne* to his *Wife*, muſt take the ſame courſe, he muſt marry into the *houſe of heaven*, with ſome one to whome the *King of Kings* is a father, and who is by grace (*for none are by nature*) of the linage & ofſpring of the Lord of hoaſts, all whoſe people are his *children*, all whoſe children are *heires*, & all his heires a *royall generation* being, redeemed, by a *royall blood*; ruled, by a *royall law*; and reſerved, to a *royall inheritance* in the higheſt heavens.

Matth. 25. 34. Rom 8. 17. 1 Pet. 2. 9. Rev. 1. 6. Ium 2. 8. 1 Pet. 1. 3. 4.

The man that *mete's* with ſuch a one, cannot *miſſe*

of ſuch a one as is an heire apparant to the crowne of heaven: and (being ſoe) is alſo *fitted* to be a *crowne* to her Huſband here on earth. All the Lords *daughters*, (as well as his *ſons*) are entituled to the glorious prerogatiues appertaining to all the faithfull, & the *Women*, as well as the *Men*, are made *Kings by Ieſus Chriſt* (difference of ſexe is nothing here:) the Kingdome of heaven, and the infinite felicity therof, is not *entayled* to any *heires male*, but eſtated vpon the *heires generall* (male and female) begotten ſpiritually by him,

Heb. 2. 10. *who bringeth many children to glory*: And this glory doth vnſpeakably ſurpaſſe, all the happines vnder heaven. There is *no Royallty* to religion; *no nobility* to Chriſtianity; *no birth* to regeneration; *no kindred* to the affinity of the faithfull; *no riches* to the true treaſure; *no robes* to Chriſts righteouſnes; *no kingdome* to that of glory; *no crowne* to that of immortality: Without theſe, all earthly *royallty* is but *rottennes*, *honour*, but a *vapour*, the *beſt* things but *bubbles*, that *abide not* with vs long, and are *not bleſſed* to vs while we doe enjoy them. But the honor which the Saints haue is *cæleſtiall*, their inheritance *eternall*, ſo *given* and *confirmed* to them by God in Chriſt, that it cannot be *ſhaken*, or *taken* from them, by *man*, by *ſin*,

Pſal. 149. or by the *Divell*. [*Such honor haue all his Saints*] in his

Iſa. 43. eyes who accounteth all his children *honorable*. Ther'es no way ſo *ſure*, and *cleare*, to get a matrimoniall crowne, as to get one of theſe.

I, will ſome ſay, this is aſſuredly the only way; who ſoe is *thus married*, is *certainly crowned*, but all the ſkill is to know ſuch a one from other Women, how may

may ſhe be diſcerned? what be her mark's, that will make a man ſo bleſſed. Indeede here is wiſdome, & ſo much the more becauſe the world cannot pleaſure vs in this *privy ſearch*, nothing that is *merely naturall*, or *civill*, can helpe here; we muſt haue *other* and *better guides*, then the earth can yeelde. In the ſearch of naturall nobility, a man cannot goe a *readier*, or *ſurer* way then to the progenitors of whome he is deſcended, and if we finde he com'es of ſuch a *parentage*, we preſently conclude, he is an honourable *perſonage*. But this courſe is not *ſo ſafe* in this inquiſition, it hold'es not ever, neither is at all *infallible*; but fayles, exceeding often: one may be borne of *holy parents*, yet be a *prophane perſon*; religion go'es ſometimes *in a ſucceſſion*, but never *by ſucceſſion*, it is only *of election*, that any is founde truly gracious and faithfull, no man can convey this to any *ſucceſſor*, or *ſurviver*. Therfore, though it be a thing hope-full, to come of a religious lyne, yet it is not infallible; we muſt ſearch for *ſurer direction*, to diſcerne ſuch a one as we now ſpeake of, would any man (then) be *willing*, and *able*, to vnderſtand himſelf wel in her, whome he deſireth ſhould be his *matrimoniall crowne*: let him adviſedly, and with care, gather together the marks of a *true Courtier*, one that is *indeede* neere the crowne, and be ſure to finde them in the party he ſeek'es, and the honor and comfort *of her* cannot fayle him. Some *few* I will make manifeſt, and they are theſe that follow.

First, all comely behaviour, and kingly carriage, a demeanor that keep'es good *decorum* with true Behaviour.

greatnes: this is not found among *peasants*, or base persons, but it is ordinary with *Princes*. Even so a holy conversation, a heavenly behaviour, that beseemeth grace and piety; expressing the power of *mortification* to the world; and *sanctification* to God; accompanied with a Princely spirit and *disposition*; a course, *commendable* in it self, and *imitable* for others; this is the vsuall *guise* of a good Christian; you shall not see it among *earthly* miscreants. Such was *Sarahs*, and *Abigails* carriage, they were knowne to be of the *right house*, (even of the *regall lyne*) their Christian, and gracefull behaviours assur'es vs they were *crownes in matrimony*, and Gods booke perswad'es vs, they are *crowned in glory*, inasmuch, as he hath left their ensample, for a patterne to all such, as in the practise of the *same duty*, shall obtaine the *like glory*. As therefore as no rude, vncivill, clownish, or vnmannerly carriage, doth become *a Courtier*; soe, neither can any, that is prophane, light, irrelogious, vnsober, or vaine, sort with any that is a true *saint*, a *sincere professor*.

2 Company. *Secondly*, note the company of such a one; it will giue a man *great ayme* at the quality of the party, if one cã well obserue her most familiars, with whome she best affecteth to converse. *Commonly*, men vse to associate with those of their owne sort: *accidentally*, or *by occasion*, a man may be with those that are either *aboue*, or *below* his owne ranke, but *vsually* to frequent both, were, both *presumption*, and *basenes*. Princes may haue *some passage* with meane men, but their *familiarityes* are reserved for those that are equally

equally honorable with themſelues. A childe of God, an heire of heaven, may haue ſomething to doe *(in naturall, and ciuill paſſages)* with the children of this worlde, but their *communion* is only with the faithfull, they cannot haue fellowſhip, or be *ordinary*, and *intimate*, with any but the vpright in *hart*, & they only, haue their *harts*, and ſhall haue their *preſence* as much as is poſsible. Now if our ſoules doe long after the *ſaints*, and we moſt vnfainedly affect to liue with *them* aboue all others, feeling it *a bleſſing thing* to be among them, and finding it *a burden* to be debarred from them, by this may a childe of God, both *know himſelf*, & *ſhew himſelf* to be deſcended of King *David*, who once ſayd [*Al my delight is in the ſaints*] nay, of the *Kings of ſaints*, who himſelf hath promiſed his preſence, and communion with the faithfull to the *worlds ende*, & moreover, to giue them (after that;) *endles* communion with himſelf, in glory for ever, and ever. Good company *entyrely affected*, and *continually frequented*, is more then a gueſſe of a good Woman. A man may comfortably take her to be *his companion*; who deſireth none but *holy communion*: if the *hart* be there, when the *body cannot*, and the *body* with the *hart* as often as it *can*, who can wiſh a better conſort, then one that is ſo intereſſed into the fellowſhip of *Chriſt*, and of *Chriſtians*. It is for *baſe perſons*, to keepe in, and be all in all, with *baſe companions*, a true *generous ſpirit*, will diſdayne, to make inferious their fellowes, and familiars; and ſo will a *regenerate ſpirit* in a Man, or a Woman, eſpecially in a Woman; becauſe among all *Solomons*

Pſal. 16. 3.

Mat. 28. 20.

1 Cor. 1. 9.

ſignes of an impudent Dame, her company is none of the beſt that conclud'es her, to be what ſhe is.

3 Language. *Thirdly*, the *Language* will diſcover much: *Court Engliſh* is the moſt *neate*, and *refyned* of all other, they ſpeake not, in any *rude* words, or *Barbarous* phraſe, but the pureſt ſpeech of any people. So a Chriſtian Mat 26.73. cannot, but (*like Peter*) bewraye himſelf by his ſpeech: the *language of Canaan*, the *words of wiſdome*, the *law* Prov. 31.26. *of grace*, *is in her mouth*, ſuch a on'es words are *gra-* Col. 4.6. *cious*, and *powdered*. The hypocrite, may open his mouth, & offer to ſpeake in that manner, as ſeeming Iud. 12.6. (for ſome end of his owne) to affect that kinde of ſpeaking, he may *liſpe* out a Sibboleth; (and in truth, it would make an vnderſtanding Chriſtian, both to laugh, and to grieue, to heare him attempt to counterfeit in this caſe) but the true *Ephramite* can readily ſay, *Shibboleth*, plainly, and familiarly; his *tongue*, & *hart*, are both in *one tune*, not *prating* by imitation of ſound, as a *Parhott*, and ſpeaking (as ſome think *Balaams* aſſe did) to others, not to their owne vnderſtanding; but *feelingly*, and *with affection*. When it is *a pleaſure* to talke of piety, *a delight* to diſcourſe of religion; doubtles the Lord hath *poſſeſſion* of that hart and tongue. *By thy words* (ſaith the holy Ghoſt) *thou* Mat. 12.37. *ſhalt be juſtified, and by thy words, thou ſhalt be condemned.*

4 Affection. *Fourthly*, and laſtly, the *affection* is an excellent evidence: Who ſoe is of the race Royall, and hath right to the crowne, cannot *endure*, will not *forbeare*, or *brooke* any, that ſhall call their title into queſtion. If any ſhall offer it in *their hearing*, they ſhall ſoone

heare

heare of them: their harts will riſe at it, they cannot be quiet, or containe themſelues, but will breake out into *deteſtation* of any, that ſhall ſpeake ſuch *treaſon*. *Right ſoe*, is it with a *right* Chriſtian, holy affection will vtter and expreſſe it ſelf where it is, if any *indignity* be offred to the King of heaven, any *iniury* to his ſaints, if (where they are) his *name* be blaſpemed, his *worſhip abuſed*, his *children* derided, any *good* abaſed, any *evill* applauded; their *zeale* will not be mute, but manifeſt and ſhew it ſelf, it will be with them as with *Iob*, *David*, *Ieremiah*, they muſt *ſpeake*, or *breake*, like *veſſells* without *vent*. Such is their holy *indignation* and *jealouſy*, that they cannot containe; ſilence is an impoſſibility, in the caſe of Gods diſhonor; he that is the true heire to a crowne, will not ſpare to expreſſe himſelf, he cannot put vp any oppoſition to his title vpon any tearm'es, there is no *muzling* of him at any hand, he is ſo ſenſible of the thing, that (*to dye for it*) he can neither *ſmoother*, nor *diſſemble* his mynd.

Iob 32. 18. 19. 20. Pſal 39. 2. 3. Ier. 6. 11.

And theſe (among many that are *viſible*), are the moſt *infallible* marks wherby a man or woman may be knowne; and where theſe are, *faithfullnes* may be expected, ſo farre as *to man* it may be manifeſted: *to man*, I ſay; &, *ſo farre as it may be manifeſted*; for ſome goe *too farre*, who (beyond all bounds of revealed truth) affirme, that one Chriſtians eſtate may be *abſolutely* & *infallibly* knowne to another; which kinde of knowledg is the very *knowledg of God*, touching his elect, and the *knowledg of the elect*, touching themſelues; which how it ſhould be certifyed to

any other, as Gods ſpirit doth witnes it to themſelues, I cannot ſee.

But thoſe fruits (being eaſy to be diſcerned) will diſcover them in whome they are in their *viſible eſtate*; and whoſoever doth expreſſe them *vnfaynedly* (to our beſt apprehenſion) we may *comfortably* proceede there, & hope for a crowne. They that neglect theſe *land-marks*, their danger is fearfull, and their miſcarriag wilbe *miſerable*. It is righteous with the Lord to let them *want the comfort* of their marriage who are *wanting* to him, & themſelues, in the *meanes* of the ſame: he is well worthy to be given over into her hands, *who is more bitter then death*, who would not make vſe of theſe (or other the like mark's) to deſery, how he might come by one, whoſe graces would haue *ſweetened* a *bitter life*, as we know the holy woman will doe.

Who ſo is wiſe will ponder theſe things, and ſo indeed doth it concerne every man to doe, and that *deeply*, if we looke well about vs; either in regard of God, or men.

Of God, for he cannot endure any of his family ſhould match with the prophane, or (as *Malachie* ſaith) [*the daughter of a ſtrange God.*] He hath many a time and oft inhibited, and, admoniſhed his people of this thing, that in no wiſe they doe it. And when they had broken the bands, and defiled themſelfs with ſuch marriages, [*mingling themſelues among the heathen*]; did not the Lord giue expreſſe order for the divorce, and putting away, *both of the Wiues* (ſo taken) and *the children that were borne of them?* and

Exod. 23 32. cap. 34 12. Deut. 7. 2. 3. 4.

Pſal. 106. 39.

Ezra. 9. 10. 11. 12.

cap. 10. 2. 3. 4.

was

was it not done accordingly? and if the Lord were ſo reſolute againſt it, that he would neither *endure* it to *be done*, nor being done, *confirme*, but *cancell*, and cauſe it to be *vndone*, we haue reaſon (I think) to bethink our ſelues of the things propounded.

Of men, and both in regard of our *ſelues*, and *others*. *Of our ſelues*; becauſe there can be *no happines* in that match, which we contract with one that hath *no holines*: can it be good, to be yoaked to one that is not good? doth not God forbid it *as ſinfull*, & vpbrayd it *as ſhamefull?* ſaying, [*ſhall I take the members of Chriſt,* 2 Cor. 6. 14. *and make them the members of a harlot?*] and ſhall neither of theſe, (nor both) work vpon vs? 1 Cor. 6. 15. *Of others*, as well thoſe, *without* the church, as *within*. *Within* the church, for the encreaſe of the ſame, by a holy ſeed. *Without* the church, for *herin* only we excell them, they marry *creatures*, we marry *Chriſtians*; they haue but *nature*, we grace *with it*. In all other things they may ſpeede as well as we, or (it may be) exceed vs, (let them alone, to pleaſe themſelues, for perſon and portion) we haue the *ſtart of them*, and doe *out-goe* them herin, that they, haue *Wiues*, we, *Crownes*; they, *Women*, we, *Women of ſtrength*]. The only difference betweene a *Chriſtian*, and a *Pagan*, is this prerogatiue which we enjoy beyond them, to witt, *piety* and *holynes*.

I could herin further amplify, but I muſt haſten & ſhorten: ſince then, ſo many conſiderations doe binde vs herevnto, let every man be now reſolved, to erect this inquiſition whenſoever he attemp's to goe about a Wife, craving of the Lord the bleſſed il-

lumination of his ſpirit, that our eyes and harts may be opened herin; that all corruption and concupiſcence may be *ſhut vp*, yea *ſhut out*, becauſe it doth *ſo often over-ſway*, & *evermore enſnare*, ſuch as in whome is prevaileth. It is the good word, and ſpirit of God, that muſt guide and help vs, let vs *goe* to the one, and *beg* for the other, that it may *come* to vs, and we ſhall
Iohn. 3. 9. ſurely ſee that [*true light that lighteth every man*] and by it, be able to vnderſtand things that differ, and diſcerne a *true crowne* from a *conterfeit*.

Objection. But here will ſome put in, and tell vs, that all this is to litle purpoſe, that we haue thus preſſed vpon men in the particulars before going; ſeing when a man ha's done all he can, & followed this counſell as neere as is *poſſible*, yet (the courſe being not *infallible*) he may be never the *neerer*, or *better*, when all com'es to all; he may *miſſe* of the mark he aym'es at, and *meete* with ſome counterfeit; and ſo, being deluded, he may be miſerable all his dayes, in her whome he ſought, for his crowne and comfort.

Anſwer. Nay, but ſoft a litle; theſe premiſſes will carry no ſuch concluſion; it doth not follow, that you muſt *not be faithfull*, becauſe the iſſue is *not infallible*; and that you may neglect your *duty*, becauſe you may be *deceived*, when you haue done it. This is the *Divells logike*, to reaſon thus; *I may fayle in what I doe*, therefore, *I may faile to doe it*: *The event may deceiue me*, therefore, *I will not attempt or enterpriſe the matter* which God command's me.

Feare, deare bretheren, *feare*, to argue thus; if this be *reaſon*, I know not what is *treaſon* againſt God.

God. For note, how many *notorious* ill conſequences, will follow this diabolicall infatuation. It *bind'es* 1
God, to giue vs *abſolute iſſues*, to all the duties he doth require, even in every thing in this life; wheras (though all theſe ſhould faile) yet it is more, then we can challeng (by any thing we can doe) that we may depend vpon the *finall* and *eternall iſſue*, as infallible; to witt, the aſſurance of our glory with him; which *one thing* being abſolutely aſſured to all ſaints, is more then a full men'ds, for all *vnceartaintyes* here. Againe, it *bind's vs* to no more obedience thē wher- 2
in we are ſure to *ſpeed well*, in this world, and then we muſt not only ouerpaſſe *this*, but alſo, *many* other dutyes and practiſes, even all, whoſe *ends* are ſuch as wherin we may *erre*: and ſo not only what we haue to doe in *matrimony*, but in many paſſages of *Chriſtianity*, muſt lye neglected and vndone; as we might abundantly inſtance. Againe, we obey not God for 3
his command, but for our *owne ends*, and ſoe it is not *conſcience of well doing*, but *comfort of well ſpeeding*; that prevail's with vs to performe our part of obedience: we ayme not at the *glory* of him who enjoyneth it, (which ought to be, the *predominant*, and *overuling* ground, and end, of all our actions) but only at the *ceartaine good*, we ſhall get by it. A multitude more, of ſuch miſcheivous and *curſed collections* would enſue, if we ſhould ſtand vpon theſe tearmes.

But know we, that we are *bound* to doe our part, & God hath *tyed* vs to that, though he haue *not bound* himſelf (evermore) to giue ſuch iſſues as we expect,

in the preſent payment of ſuch temporary comforts as we looke for. True it is, we *may be deceiued*, doe we all we can; but it is as true, we *ſhall deceiue our ſelues* if we doe it not, nay we ſhall *rob God* of the glory he requires, and we muſt render to him, as is due; how-ſoever it *fare*, or *fall* out with vs, in the *end* of what we doe. *To be deceiued*, may be ſome puniſhment but it is *no ſin*, we are mere *patients*, and much pitied; But to *deceiue our ſelues*, or, *rob God*, is a ſin and ſhall haue puniſment, without pitty. Think which of theſe two is the more ſufferable.

Goe on then, doe your part, giue God his due, *entruſt* the iſſue vpon him: be not *diſhartened* there is hope of that good event you doe (in the particuler,) looke for; if it doe ſo come to paſſe, that that faile, yet know, you ſhall haue *ſome good iſſue*, how-ſo-ever. Many haue *ſped well*, that haue *done well*, but ſome haue miſcarried (you will ſay) when they haue endeavoured & done their vt moſt, and beene peſter'd with wofull wiues. Be it ſo. But withall, I pray you to remember and reſt vpon thoſe particulers which *will not*, nor, *can* deceiue you. Thoſe that in conſcience haue walked according to this rule, haue their peace with God, in the diſcharg of their duty, that they are ſure off, howſoever it goe with them in any other regards. And though it doe ſo come about, (that the wife, *ſo well ſought*) proue *naught*, yet, we having in all good conſcience endeavoured our beſt (euery way) the Lord whome we haue obeyed herin, will giue vs one of theſe iſſues (if we be not wanting in the meanes *after* marriage, as we were not *before*:)

before:) either, he will make the bad Wife good, and giue her the graces we hoped for (and ſaw no other but) ſhe had before; or if not, he will ſtrengthen, & enlarg, our graces and make them able to ſtand vnder her evills, and our owne too; as he did *Moſes*, *whoſe meeknes exceeded all mens*, as his Wiues frowardnes did *moſt Womens*; and, as he did *Abigail* whoſe *wiſdome* and *amiable* diſpoſition, did abound, as did her Huſbands *folly*, and ſurly carriage, towards her, and others. And many times, the Wiues vngodlines is the *grindſtone*, of the Huſbands graces, and the Lord doth wõderfully honour himſelf, in doubling, and multiplying, the power of grace in the man, where there is ſuch neceſſity & vſe of it in the Wife. And if a man doe *employ grace*, vpon her *corruption* (as he ought) he will make a *good bargine* of it, and ſoone grow *rich* in grace. But we ſhall ſay more to this particuler in our *intended treatiſe*, which we mentioned before, and hope (the Lord aſiſting) to *finiſh*, and *publiſh*, in due time for thy more full ſatiſfaction in this and divers other particulers. In the meane time, ſumme vp all, and ſit downe and reſt here, that in this ſeeking thou ſhalt honor the Lord, and *(likely)* get a crowne matrimoniall; but *certainly*, a crowne eternall, as the reward of thine *obedience before*, and *patience after*, marriage. So that now I hope the duty ſhalbe done, though this end may be *doubtfull*, and ſhe whome thou ſeekeſt may be *deceivable*.

And thus farre haue we ſpoken touching *that ſkill*, which every one muſt labour to attaine, touching

the Woman, who is to make a *matrimoniall Crowne*, wherin we haue endeavoured (though weakly) to diſcover, the due proportions betweene her ſelf, & that whervnto ſhe is here compared. It is now high time, we haſte to betake our ſelues to ſome vſe of all that we haue ſayd; & that wilbe *twofold*: both concerning *matrimony it ſelf*, and alſo concerning all *ſuch perſons* as *haue*, or *may haue*, to doe in the ſame.

Vſe 1. Of the excellency of matrimony aboue virginity.

Touching *matrimony it ſelf*; the truth that hath appeared to vs, in the particulers we haue ſpoken, doth much magnify and commend vnto vs the true *excellency*, and *glory* of the ſame, beyond *virginity*, and *ſingle life*, the which marriage doth *ſurpaſſe* and *excell*, more then a litle. And that is evidenced thus. If a Wife, who being but the weaker veſſell, the *meaner part*, the *inferiour party* in a marriage, be a CROWNE in regard of her honor, and worthines: ſurely, a Huſband who is the more *ſuperiour* and *better* part, muſt need'es be beyond the Wife; and if the *worſe* of the two, haue ſuch worth, as is repreſented by a thing ſo glorious; and the *better* haue more worthines then ſhe hath? what are both theſe (being combined together?) who can reach or rate, the full valuation of them both, & of the eſtate wherin they are? in which eſtate (to wit, of marriage) all this honor and excellency doth conſiſt? What ſingle perſon can (with comon ſence) *ſet* himſelf, or *conceit* his eſtate, equall (or any thing neere) ſoe honorable, as is this *dignity* of matrimony, attended with this *double honor?* If God haue thus graced marriage; who dar'es diſgrace the ſame? in oppoſing that vnto it,

and

and preferring that before it which hath noe ſuch glory in it? Where did God ever honor ſingle life at the *beſt*, as he hath done matrimony at the *leaſt*? can any man inſtance any honor in ſcripture appertaining to it, which may carry any compariſon with this? A crowne of ſome fading flowers is ſometimes ſet vpon the head of virginity, but this is only according to the worlds cuſtome, not by any preſcription from God But it is God himſelf that compareth this eſtate to a crowne, and (in ſo doing) crowneth it with that honor which ſingle life cannot receiue.

The *ſhavelings of Rome* (the honeſty of whoſe liues, will not let that haire grow, which they pretend to be taken off, by the holines of their order) theſe, are the greateſt *diſgracers* of this ſacred, and excellent inſtitution, and the only *advauncers* of virginity aboue the ſame; (I perceiue ſome in policy will *vaunt*, of that which they doe moſt *want*): but vpon what grounds, or reaſon think yee? ſhould we ſcan their proofes, we ſhould finde them as *balde* as their *pates*; not worth a haire; but the verieſt *froth*, the moſt *feeble*, and *idle* arguments, that ever *addle* head, or *Idiots* brayne, invented; but they themſelues will *ſaue* our labour, and *refute* all their owne allegations to this end, if we doe but remember & ponder well, how eagerly they lay about them to proue marriage a *Sacrament* which howſoever in vaine, they doe endeavour; and *no wiſe man* will ever beleeue it: yet *every foole*, can ſee, that whatſoever is vrged to proue it to be ſoe, doth argue and conclude it to be more excellent then virginity whervnto, they offer no ſuch honor.

So that hence it is manifeſt, (though we ſay nothing againſt it) that *one* of their *dotages* doth devoure *another*, and the *truth* overturne's *both*. Oh, the egregious groſſines of theſe *Romiſh Rabbies*. *Matrimony* is a ſacrament, yet the *beſt members* of their Church (to wit, *their clergie*) may not meddle with it; if a prieſt marry, he ſins, and (to proue it) the *Pope* out of his infallible chaire (*but who ſee's not that herin, he is quite beſide the cuſhion*) will pervert, moſt prophanely againſt him the pure word of God, [*They that are in the fleſh cannot pleaſe God*] *O impious*, and *infernall expoſition*, and ſo much the more *excecrable* becauſe it come's from him that *cannot erre*. *Virginity* is no ſacramēt, yet the prieſt that vowes it, *doth merit*; *matrimony* is a ſacrament, and yet, it is *a mortall ſin*, for any of that order, to enter into it. But, who would follow them in this filthy way? wherin they *ſtinke* already before men, and will *ſinke* for ever before God, if they returne not to the truth; whervnto we *adhære* according to duty, and perſwade our ſelues, that *virginity is good*, but *marriage is better*. If *once* in the Churches perſecution it were, *accidentally* preferred (not as *any way* more *excellent*, but as, at that time, *ſome way* more *expedient*;) may this conclude any perpetuall eminency it hath aboue marriage? True it is, that *once* (conſidering the time) it was ſayd [*it is not good for a man to touch a womon*] the Church was in diſtreſſe, therefore, during thoſe dayes, it was beſt to be ſingle. This was ſpoken *occaſionally*, to ſome perſons in the ſtraightnes of one time. But if we will heare the Lord ſpeake *intentionally*, and *vniver-*

Syricius the Pope.

Rom. 8. 8.

1 Cor. 7. 1.

verſally, his words are theſe, [*it is not good for man to be alone*] and againe [*woe to him that is alone*] and *this voice* of God, was of ſuch *force*, that the Apoſtle grant's it lawfull (even in the worſt times) to take wiues, rather then to ſin for want of them. So then *that* is the *generall rule* which was firſt given to all perſons; *this* is only a *temporary exception* from it, in ſome caſe; and which of the *two*, muſt cary the truth, all men know. I would they would tell vs whether *virginity* would ever haue *fild* the world, *propogated* the Church, and *furniſh't* heavens? noe; the Lord muſt rather haue *rayſed himſelf ſons and daughters of theſe ſtones*, & haue vvrought a *miracle* to haue made him *members* of his body. And verily, I thinke he vvould *rather*, and *ſooner* haue *ſo* done, then take them out of their ſtewes; vverof, theſe *profeſſed virgins*, are the principall *ſupporters*. And if records may be beleeved) we may ſafely, & confidently avouch, that none haue *ſpoyled more virgins*, then theſe who haue *applauded virginity*; Who haue fill'd the earth vvith *more baſtardy*, then theſe whoſe mouthes doe magnify *chaſtity*? It vvere ſo much the leſſe vile if *inferiour preiſts* only, vvere attainted; or if *ſome* alone, of the ſuperiour ranke were foule; but evē the principall (to wit, the *Pope* haue not beene all cleane, & vnpoluted in this particuler; even *he that now liue's* hath a *braue fellow*, to his *baſe ſon*, whome he hath created a *Cardinall*, and doth call *Nephew*, as it is noted to be the cuſtome of theſe *holy-fathers* to doe. Thus hath the Lord caſt contempt into their *faces*, who haue diſgraced his ordinance, and made

Gen. 2. 18. Eccl. 4. 10. 1 Cor. 7. 2. Mat. 4. 3.

them vyle, who haue *vilyfied matrimony*. For our parts, we will not take away, or extenuate, any due praiſe that God giveth to *virginity*; only, it may not *pearch* aboue marriage. Let either haue his owne. And if the Lord may be judge he will ſoone determine the doubt; for, *vndoubtedly*, that is the beſt eſtate of the two, vnder which he doth repreſent himſelf vnto vs, when he would lay out the excellency of his loue, and kindnes moſt largly before vs; and that is (ſo farre as I haue obſerved in ſcripture) *evermore* vnder marriage; vnder virginity *never*. We often read, that he is the *Bridegoome*, & the *Huſband*, and the Church (with her members) the *Bride*, & the *Wife*; & *her he will marry to himſelf in everlaſting loue*; and one whole booke (we know) is an *Allegorie* of this ſubject, wherin he declareth, (though in darke tearmes) how *endeared*, he is to vs, we to him. Indeede, it is true, that the members of the Church are ſometimes called *Virgins*, to teach them, how *pure*, *vnſpotted*, and *gracious* they ſhould be, in all manner of holy converſation *perſonally*: but it is their married ſtate, their vnion to Chriſt Ieſus, that mak'es them *glorious*. Soe then (it ſeemes) that *virginity* doth repreſent our *perſonall ſtate of grace*; *marriag* our *relative ſtate of glory*; and (if this be true) let any man, who is not *paſt grace*, and ſence, to ſay, which of theſe two is the *more renowned* of God, and to be *moſt honoured* of vs. But we will not ſtriue any more here about, vnleſſe it be in prayer to God, for ſuch whoſe opinion is ſo falſe, and practiſe ſo foule in this particuler; that (if it be poſſible) *the thoughts of their harts may*

Iſai. 54. 5. Rev. 19. 7. Hoſ. 2 19. 20

The Song of Songs.

Act. 8. 22.

may be changed, both herin, and in whatſoever els, their myndes are *infatuated with ſtrong deluſion*. And thus, in deſire of their illumination we leaue them, to that God, who hath *thus farre* given them over, to judg themſelues *vnworthy*, and *incapable* of the comfort of matrimony, but may in *due time* draw them out of this and all other darknes.

And ſoe from theſe enemyes of marriag, we proceed to admoniſh others (who *in judgement* holde it lawfull for all men to marry) yet, *in practiſe* are no great freinds to the honor of it, but by vnwiſe proceedings in it, haue brought *groſſe diſgrace* vpon it. It is too true, that many divine truthes haue no greater adverſaryes, then ſome are that *in words (willingly)* profeſſe them, and yet in deedes *(ignorantly)* deny them. Marriag hath met with ſome of theſe, to wit, ſuch as out of an *over-eager* affectaitō of a matrimoniall condition, having beene *too heedeles* in the beginning, are likewiſe *too headdy* in the proceeding, and accompliſhing of their *haſty* deſires, and draw *ignominy* vpon this honorable inſtitutiō, in running to *lawleſſe Churches* (as they are called) to catch ſome vnſeaſonable opportunity to diſpatch their *loue-leſſe matches*, for *ſuch* doe the moſt of them *quickly* proue. This courſe is not more *ordinarily*, then *truly* called *ſtealing of a marriage*, and that with too much truth and reaſon, for in moſt (if not in every of them) *parents* are robd of their children, and *God* of the glory of his *name*, and *ordinance*; for theſe *concealed* marriages are not openly vndertaken as an *honorable ordinance*, but rather, as ſome *juſt* and *ſhamefull*, *pen-*

nance, wherin men wonderfully affect cloſenes, and ſecrecy, and faine would *come*, and *goe*, *vnſeene*. The God of heaven hath met with many of thoſe *ſecreet* and *ſinfull* marriages, & *rewarded them openly*, in making many to become witneſſes of their *daily miſerie*, who never once dreamed of their *dark matrimony*, begun, and ended in the night.

How much more comely, & comfortable would it be to make concordance betweene our opinion & our practiſe, and to reconſile *theſe*, one to another. They that doe ſoe, doe verify that word of *Solomon* who doth *figuratively* here, & that of the *Apoſtle* who doth *plainly* affirme, *marriag to be honorable*. And ſuch as goe *legally* about it, and *currantly* through with it,
Hebr. 13 4. will the Lord crowne with glory & honor, and make their wedding day, a day of *conjugall coronation* to them, wherin there ſhalbe joy and gladnes, & vnto them it ſhalbe ſayd, *Come forth yee daughters of Sion, and behold King Solomon, and the Crowne wherwith his mother crowned him, in the day of his marriage, and in the day of the gladnes of his hart*. And thus farre our firſt vſe, touching *matrymony it ſelf*.

Now to our ſecond, and therin we muſt deſcend to the *parties* whome it *doth*, or *may* concerne; to
Vſe 2. wit, all *ſorts* and *ſtates*, of Men & Women, Huſbands and Wiues, Parents and Children, to all in *generall*, and every one in his owne *particuler*, doe theſe particulers appertaine.

We will begin with *Parents*, vnto whome this truth doth call, and cry aloud, expecting much at
1 To parents. their hands. If a Wife be a *Crowne* they haue needе be-

beſtirre themſelues to bring vp their *daughters* ſoe, as that they may be ſuch; which is done, by harty & daily *ſupplication* to God for them, and by wiſe and holy *education* of them: and in their faithfull endeavour, and vſe of both theſe, they may moſt *happily* hope, the Lord will harken vnto them, and ſecond *their care* with *his power*; to purge out natures *droſſe*, and melt, and make them *a new*, by his *refyning ſpirit of grace*. Oppoſite vnto this, (and vnto all preſidents of ages paſt) is that *ſtrang expedition*, which many parents make, who doe *poaſt* their children to matrimony, even in their *child-hood*, *non-age*, and *minority*. A practiſe, to be *pitied* with the *greateſt comiſeration* that our ſoules can expreſſe to the children, but in the parents, to be blamed with the *ſevereſt reprehenſion*, as moſt impious and vnreaſonable. *Kings* indeede are ſometimes *crowned* in their *cradles*, but this their *early coronation*, is for ſuch reſpects as are very ſpeciall and important; as the *prevention* of civill debate, and rebellion, the *eſtabliſhing* of peace & tranquility in a Kingdome; that, vpon the death of the predeceſſor, imediately the *ſubjects* may know whome they ought to acknowledg as their *abſolute Soveraigne*; that ſoe there might be no muteny or *inſurrection*. But that any ſhould be in this kinde ſo crowned *matrimonially*; is, (be the pretẽce what it wil) *vnſeaſonable*, *& fencles*; being the only way to breede that in a *family* (that by the other is prevented in a *monarchie* to wit, *vnnaturall* debate, betweene Huſband and Wife, and to kindle that *conſuming fire*, of civill diſcorde which will *overturne* all preſent happines

Againſt haſty marriages of children too young.

pines, and *fruſtrate* the *future* hopes of the comforts, which both might haue had, & enjoy'd, had the perſons beene capable of this conjugall cõdition, wherin-to thoſe parents doe caſt them without all *care* of the childrens good, or *conſcience*, of God in this caſe, who would haue none *enter vpon it*, till they be (in ſome good meaſure) *prepared for it*, which children (in the leaſt) cannot be.

Was ever any Goldſmith ſo vnwiſe, that he would goe and take *gold oare* as it com'es *immediately* out of the veynes of the earth, and attempt in al haſte, to make a crowne of it (as it is) before it be refyned? What childe would not laugh at his *ſyllines*, that ſhould ſoe deale? doe not all men know that it muſt be firſt molten, & purified, before it can be formed? and that there is no poſſibility of putting it to any *honorable vſe* at all, vntill it be *tryed*, and the *droſſe* taken from it. What extreame childiſhnes, & vnutterable folly is it then in any man, to take his childe, while ſhe is yet (as it were) *all earth*, even, as ſhe came into the world, in whome *nature* is nothing *ripe*, and *grace* exceeding *raw* (if at all begun), and to offer to giue ſuch a one, to be a *Crowne*, who is but newly crept out of the *cradle*; to become *a Wife* before ſhe well vnderſtand what it is to be *a childe*, and married *ſo young*, that, by that time ſhe be *olde enough* to be married, the wedding day is *ſcarce remembred*: and if they cannot well beare the *day* in memory, doe but think how well they were fitted for the *duty*? There ſhould (in all reaſon) be a litle more ſpace of time betweene the *ſwadling bands*, and the *marriage bed*, then

then is found among theſe, who are thus *childiſhly*, and *over-early* vnited.

The pretence of this practiſe, is only politike, of vniting great *familyes*, and *heires* together, *houſe to houſe, land to land*, which to attempt (by this meanes) though the Lord had not *ſayd* it, yet could every man *ſee it*, to be woſull; becauſe it is not to *joyne hart to hart*, and to *glew* the Huſband and Wife, in good affection together; which in in a marriage ought to be more *prædominant*, then the combyning of all earthly poſſeſsions. And in this regard, is this expedition *prepoſterous*, & *excecrable*. *Prepoſterous*, in that it putteth the *act* of marriag before any poſsible *aptnes* thervnto. *Excecrable*, in regard of the very ordinance of matrimony, which theſe parents doe moſt impiouſly *pervert*; for wheras, it is the *joyning* of two perſons for conjugall *duties*, and comforts, theſe (too young married perſons) muſt *immediately* after the ſolemnization, be *ſevered* and *ſent* into remote places, and after ſome yeares of ſeparation, they meete *as ſtrangers* one to another, *notwell* knowing each others *faces*, & *not at all*, their *owne places*. But the Lord hath *fearfully frowned* in great fury, vpon the *fooliſh* forwardnes of theſe haſty parents, ſuffring divers of them to liue, to *ſee* the miſery of that, through many of their owne *aged dayes*, which they *ſo vnſeaſonably diſpatch't*, and wrapt vp, in the *non-age* of their children, before they knew the right hand from the left, in any thing belonging thervnto.

Eſa 5.8.

Mat. 19.6.

The Holy Ghoſt, *in ſome reſpects* (for we may in no vviſe take it for truth, as *a generall rule* without all

Eccles. 10. 16. limitation) pronounceth a *woe to that land whose King is an infant*; now if in some sence, a Kingdome be, (by this reason) more *vnhappy*, because of the *Kings minority*; certainly, that family cannot be hoped to be *happy at all*, wherin the *King* and *Queene* too (the Husband and Wife) are both *babyes*, (in comparison of what they should be) in this matrimoniall Kingdome. Out of all question, he that saith in our text, *a gracious Wife is a crowne*, meant to shame all such, as should thrust those into marriage, who (in such childhood can *hardly* be *gracious*, and not *possibly* be *Wives*. Let parents be put in mynde *hereof*, and admonished to be more advised *herin*, that they labour, and doe their best, to *prepare* their children for that estate whervnto they are (in due time) to *enter*. Let vs *preferre* our best desires to heaven for them; and *performe*, our best endeavours vpon them, that the Lord, and Father, of vs, and ours, would please; daily to expell all their pollution and purify their harts, by powring into them the *abundant influence* of his blessed spirit, that they may be *first* crowned with grace, and holines, and then *(being also meete in nature)* they may become *Crownes* in marriage to such men, as vnto whome God (by our hands) shall giue them. And so much we had to say to *parents* in this particuler.

2 To Husbands.

The next lesson hence, is to *Husbands*, who considering that they see, & know, that a good Wife is such a *Crowne*, must learne by all meanes, to carry themselues *accordingly* vnto them, and that in *these three things* especially.

First

Firſt, in *cohabitation* with them: a thing that the Apoſtle *Paul* perſwade's Huſbands by many powerfull arguments, even with *vnbeleeving and pagan wiues* (how much more then with *chriſtian?*) and the Apoſtle *Peter* is peremptory in it, by expreſſe precept [*Huſ-bands dwell with your Wiues*] and indeede, all reaſon doth induce the *perpetuall reſidence* of the Huſband and Wife together: except only in caſes, wherin the Lord calleth for a *ſeparation*, which is ever but for a ſeaſon: either *ordinary*, when a mans calling carrieth an inevitable neceſſity, of abſence, as it fareth with *ſea-faring men*, and ſuch other perſons, whoſe *lawfull* and *needfull* employments lye abroad: or *extraordinary*, when for ſome reſpect of holynes, and religion, God will haue them to keepe a part, and abſtaine for a ſeaſon; when-as yet, (in this caſe) *one houſe*, may hold them *both*. This *latter* is but ſeldome, the *former* more *vſuall*, but both moſt *lawfull*. Cohabitation. 1 Cor. 7. 14. 15. 1 Cor. 7. 5.

We, vpon this conſideration that a Wife is a crowne, doe *rebuke*, and *blame* none, but thoſe *vagabonde* Huſbands, that loue not the *ayre* of their owne houſes but play the *runnagates* vpon the earth, and *range* all the world over, delighting to wander vp and downe, that if the Lord ſhould aſke them *whence* they come, or *where* they haue beene, they muſt make the devills anſwere, if they will ſpeake truly [*from compaſing the earth to and fro and walking in it.*] A courſe, exceeding ill becomming him, that hath a crowne, & would keepe it in honor and peace vpon his head: for his *needles abſence* is the only opportunity, for *matrimoniall treaſon*, and for every vngod-

ly practiſe, whervnto Satan may tempt in ſuch a time: the prevention wherof was the Apoſtles *expreſſe*, and moſt *ſpeciall* caution, even in that ſeparation, which was otherwiſe adviſed vnto them for
1 Cor. 7. 5. a ſeaſon, [*leaſt Satan tempt you*]. What evill ſoe ever doth enſue, be it never ſo *ſinful* againſt God, *ſhameful* before men, ſuch a Huſband muſt beare it, whith all the miſcheife that may follow vpon it; ſeing without *warrant* and *enforcement* from God, he wilbe abſent. When any man is *thus abroad*, he may well thinke the *divell is at home*.

Are not the Huſband and Wife *one*? ought they
Ruth. 1. 16. 17. not to *liue*, and *loue* together, as did *Ruth* and *Naomi*,
2 King. 2. 2. 4. 6 *Eliah* and *Eliſha*, whome no perſwaſions could part vpon *any tearmes*, for *tearme* of life? What a monſtrous miſery is it, that Huſband and Wife ſhould
Ioh. 4 9. be as *Iew* and *Samaritan* [*who meddle not*] and that any man ſhould be ſuch a ſtranger to his owne houſe, that the *dog* barks at him, when he com'es home, as at one he doth not know to be his *maſter*. It is *good policy* in Kings to be reſident in their Kingdomes, & it is their *practiſe* to be ſoe, vnleſſe mighty and moſt vrgent occaſions doe call them abroad: the Huſband that doth ſo, ſhall finde the ſame his comfort, let him keepe where his crowne is, and ſay to his Wife as *Ruth* to her mother, [*where thou dwelleſt I will dwell*] and *Eliſha* to his maſter, [*I will not leaue thee*]. That man know'es litle in marriage who perceiu'es not, that *cohabitation* is the *conſolation* and *contentation* of the Huſband and Wife; it carryeth with it, all *opportunityes of good*, it cutteth off, *all occaſions of evill*,

it

it nouriſheth all *entyre amity*, and maketh that houſe *a litle heaven* where it is carefully obſerved: In a word, it is exceeding *profitable* to the Huſband, Wife, and whole family, and *pleaſing* to God in regard of them all, for if according *to his law* they will dwell (as they ought) together, he, out of *his loue* will dwell among them, and be their God for ever.

Secondly, the Wife being the Huſbands crowne must be much *reſpected* by her Huſband, in his cohabitation with her. *Crownes* are no *contemptible* things. The Apoſtle *Peter* is exact in commanding this, together with cohabitation [*Huſbands dwell with your Wiues as men of knowledg, giving HONOR vnto them, as vnto the weaker veſſells*] as if he ſhould ſay, that thoſe Huſbands doe not know how to dwell with their Wiues aright, who doe not *honour* them as they ought. But, (it may be) ſome will aſke, and enquire, wherefore, and in what reſpects a Wife muſt be *honoured?* I anſwer, in divers regards, but moſt eſpecially in theſe few: to wit, as ſhe here is called *the Crowne of her Huſband*, elſwhere, *the glory of the man: his companion*; nay his *ſecond-ſelf*: the *mother* of his children; the *miſtreſſe* of his family: If in theſe regards God haue made a Woman *an honour* to a man; the Lord look'es, that man ſhould giue *honour* to a Woman. He that *receiues honour* by his Wife, hath good reaſon to *giue honour* to his Wife.

Honour. Queſtion. Anſwer. 1 Cor. 11. 7. Mal. 2. 14. Eph. 5. 28. 29.

But it wilbe *objected*: that the Wife is the *inferiour*, and muſt the *ſuperiour* honour the *inferiour?*

Objection.

I *anſwer*, true it is, that the Wife is (of the two) the *inferiour*, and the Huſband is *aboue* her; howbeit, her

Anſwer.

inferiority is not ſuch, or ſo great, as *barr'es* his *honor* from her; ſhe muſt *be ſubject to her Huſband*; yet ſoe, as withall ſhe may *be honoured by her Huſband*.

The wiues inferiority what

And indeed *this inferiority* is not ſo much, as moſt men doe *(cuſtomarily)* conceiue it to be. It was (no doubt) ſomething *before the fall*, as the Apoſtle concluded's from *a three-fold* argument. From the *priority* of mans creation: [*The man was firſt created, not the woman*]. From the *manner* of Womans creation: [*The woman was made of the man, not the man of the woman*]. From the *end* of her creation alſo [*The woman was made for the man, not the man for the Woman*]. And *ſince the fall*, it is no leſſe (but rather more) becauſe ſhe being the *firſt in the tranſgreſsion*, her ſubjection was the more augmented and confirmed. But take it at the *moſt*, & *worſt* that may be, it will yet fall ſhort of that which too many would haue it to be: who *imperiouſly* preſſe, that the *Huſband is the head*, let it be; yet, is not ſhe *the foote*: he is the *ſuperiour*, true; yet ſhe is not the *ſlaue*; the diſparity is not ſo extraordinary, that ſhe being to call him *Lord*, ſhe muſt thervpon be counted his *vaſſall*. Nay ſoft: you ſee here is *ſubjection* due to him, to keepe her from being *proud*; and *honor* due to her, that he ſhould not be *imperious*. Let either haue their owne; and both wilbe well qualifyed. In the *greateſt ſubjection*, a Wife muſt haue *honorable eſtimation*. Doe but conſider *what* God commands? *what* ſhe deſerveth? *how* ſhe is entituled? *how* her ſexe is honoured in the mother of Chriſt? *how* our father and mother (who muſt be both more then a litle honoured) muſt be

1 Tim. 2. 13.

1 Cor. 11. 8.

1 Cor. 11. 9.

1 Tim. 2. 13.

be forſaken for her; and I preſume, a *reaſonable man* would be perſwaded, that (at her meaneſt) he muſt entertaine an honorable regard of her. And if withall, we adde theſe and the like conſiderations, and *think thus* with our ſelues; *ſhe* is Gods excellent creature; *my* honorable crowne; God made her *both theſe*, that ſhe might be *my beſt bleſsing*, even the conſummation of myne externall happines; and ſhall I not honor her, and eſteeme of her? *ſhe is my companion*, though not my equall, *ſhe is one with me*, though *ſomthing* ſubject to me; and in-a-ſmuch as the od's is *not great*, her honor muſt *not be little*; God hath made her *a little lower* then my ſelf, and hath crowned me with honour, why ſhould I not crowne her with myne? Malach. 2.14. Eph. 5.31.

And here I might encounter two extreames, in both which I ſee men are ſubject to erre. Some are *beyond* the bounds, and others are *ſhort*. They that exceede, are ſuch as are *too fondly vxorious*, and loue without moderation or diſcretion; which we may deſervedly call *doatage*, flowing from *blind affection*, without the guidance of the vnderſtanding; when a man think's he cannot make manifeſtation enough of his kindnes to her, but is ſtill overflowing, in all companies, times, and places, making as much of her, *every where*, as a childe doth of a *baby* or *puppet* which they ſtill *handle*, and *dandle* where ever they come. This humor is *vayne* and *idle*, the man that vſeth it, may himſelf *thinke* he doth *honour his Wife*; but the wiſe that doe obſerue it doe *know* that he doth *ſhame himſelf*.

Another ſort are as farre *wyde* and *ſhort*, as theſe

are *beyond*, and further too; and they are such who are as *furious*, as these are *fonde*, and take liberty (wether the Lord alow it or noe) to *strike* their Wiues. A course which *I cannot see*, how it can consort with the *honour* we now speake off, (as it could not suite, with the *loue* we spake of before). It is to me, *very hard* to apprehend how a man *may smite*, where he *must honour*: how can *blowes* and *it*, dwell together, & both be *well bestowed* on one party. Stripes (where we may giue them) doe argue inferiority without honour. But I cannot now stand to take the weapon out of the Husbands hand, I hope *this honour* will *command* it out; if not; sure, it is in *an ill hand*, for *this end*, neither hath God *sanctifyed* the Husbands *stroakes* as any meanes to mend the Wife, as I intend to declare more clearly in my *fore-remembred treatise*, whē the Lord shall giue me opportunity therevnto. In the meane time for our present purpose, all that we presse, is the *mediocrity* betweene both these *extremityes*, to witt, that every Husband must *duly* honor his Wife, and not be either *foolishly fonde* over her, or *furiously cruell* to her. Though she be a *subject* she may not be *servilely abased*, and because she is a *subject* she may not be *sillily* advaunced; her *honour* and *subiection* may well *brooke* one another; neither is she *so much a subject*, but she may be, and must be *honoured*; nor yet so *much honoured*, but she may, & must be *subiected*. God would haue these two *tempered*, not *opposed*, he requires they should *dwell* together, *not expell* one another.

Maintenance. *Thirdly*, a Wife being a Crowne, requireth *maintenance*,

tenance, & it is the Huſbands duty to giue ſo much, as it is requiſite for her to haue; and that is as much, as his eſtate (*with the welbeing of it every way*) will afford. The *Crowne* muſt be manitayn'd, it is for the honour and ſafety of the *King*, and of the contentment of the *ſubjects*, that it haue ſuch ſupportation as is meete. The very appellation of a *crowne* doth carry a neceſſity herof with it, and *controleth* ſuch as faile in the performance of it. And of theſe, *two* ſorts are to be *taxed*. *Some* are in the *one* extreame of *avarice*, ſome in the *other* of being too *profuſe*. Of the former we finde many Huſbands who are ſoe *hyde-bounde* towards their Wiues, that *willingly* they can afford them litle or nothing, being *more ſick* of baſe niggardice, then was *Naball that ſottiſh churle*; for we doe not read, that he was hard to *Abigall*, but to *David*. Theſe *cloſe fiſted followes*, rob the Wife of that wherof ſhe is *worthy*, and in ſo doing proclayme themſelves *vnworthy*, of a Wife of any worth. *Others* againe, are ſo *open-handed* and *free-harted*, that they ſpend they care not what vpon their wiues, but *lay it on*, and let them *lay it out* ſo laviſhly, without wiſdome or moderation, that, they that obſerve it, doe rather laugh at their *folly*, then applaude their *bounty*. Both theſe, are vnder moſt iuſt reprehenſion. And ſoe are *Wiues* as well as *Huſbands*, for they are *ſick of both theſe diſeaſes*. *Some*, who haue happy Huſbands whoſe *hart*, and *ſtate*, alloweth freely what is fitt, haue ſuch *dunghill affections*, that either they will not *provide* it, though they may haue it; or if it be *provided* to their hand they will reſerue it, to *fill cheſtes*, and *feede*

moathes, rather then creddit him with the vvearing of it, whoſe kindnes did ſoe *lovingly prepare it*. This is a foule evill, and vnworthy a Woman, who *is* the *Wife*, & *ſhould be* the *Crowne* of this worthy Huſband, whome in this practiſe ſhe doth not *honor*, but *diſgrace*: But I neede not ſpend many words about it, for I finde but *few* yet *ſome*) infected with it. Other Wiues are as *wyde* the other way, who will *exceede* their Huſbands *ability*, in *needles bravery*, who muſt and will haue it, though they *beggar* the *King*, to maintaine & adorne the *crowne*. It is a *principle* among proud Dames, that [*what they affect*, *& the faſhion is*, *they may not want*] or they *will not*, come of it what will; they care not to carry their Huſbands *eſtate*, in one *ſuite*. I could ſay more, but may not (our time being much over-ſpent) this only I adde: they that are *juſtly noted* for this fault, are *jealouſly ſuſpected* of ſome other, for it may be obſerved *often* (*if not ever*) that [*much honeſty*, *and too much bravery*, *ſeldome dwell together*]. A man would be loath to giue ſo much for all the *beſt qualityes* of ſome of theſe, as one of their *worſt coates* coſt. It is hard to ſay who is moſt *blameworthy* whether the Huſbands or Wiues thus offending, but ſure it is, the evills are *ſhame-full* on both ſides, and (either way) *ill beſeeming* this honorable eſtate. Let *Huſbands* be *wiſe* to giue the Wife what is *belonging* to her. Let *Wiues* be *ſober*, and *ſatiſfied* with that which is *fitt*: it is *baſe* in the Huſband to *witholde ſo much*; it were *groſſe* in the Wife to *deſire more*. And this is all we haue to ſay to *Huſbands* from hence.

3 To Wiues.

VVe are now to ſet vpon *Wiues*, who are ſo *dignifyed*

fyed here in our text, and in many other places, but their *dignity*, doth not aboliſh their *duty*; if any doe thinke ſoe let her haue *no honor*, till ſhe haue learned to doe *her homage*. VVell: yet they are *CROWNES*, God call's them ſoe. True; but *(withall)* know, that he who beſtoweth *this excellency* vpon you, requires *ſome duty* from you; let vs now ſee what that is. Obedience,

Firſt, if the wife be the *CROWNE*, it followeth in all good reaſon that the Huſband is the *KING*, whome ſhe muſt acknowledg, and obey in all matrimoniall *Loyalty* and *loue*. If any ſhall make queſtion of this conſequence, we will doubt whether ſhe be a *Woman*, or ſome *wit-leſſe creature*; but, out of doubt, ſhe is farre enough from being a Crowne. All ſence conſent's to this, as *right* and *good*: I being the *Crowne*, my Huſband is the *King*; *he* muſt rule, *I* muſt obey; *he* teach, *I* learne; *he* diſpoſe, *I* ſubmit; there muſt be in me a *wiſe mixture* of loue and feare, my *ſubmiſsion* and my *affection* muſt be both *free* and *faithfull* vnto him, who is my *matrimoniall Lord* and *Souveraigne*, and vnto whome, I ought to *ſtoope* in all *ſeemely* ſervice, & obedience.

The *Proverb* is, [*there is no ſervice to a King*] but ceartainly, there is *no Kings ſervice to this*, for why? Kings can giue the greateſt about them, but *rewards* when they haue done their beſt: but the Huſband giu'es the Wife *himſelf* for her obedience; ſo *admirably* honorable is it in a Wife, *truly* to honour her Huſband. Nothing *graceth* a Wife like her *duty*; nothing *honoureth* her like *humility*; neither can any thing *vilefy*, or *defame* her more, then *rebellion* againſt him,

whome ſhe ought to *reverence*. An vndutifull wife is a *home-rebell*, a *houſe-traytor*; and let her that is ſuch a one, know; that, wherin her *matrimoniall King may not*, or *cannot* touch her, in caſe of her delinquence, the *King of Kings*, the Lord God almighty, will *reach* her, and (in his juſt wrath) be *avenged* on her, and *enforce* that ſervice, which had ſhe done him *chearefully*, it had beene *comfortable*, as now to doe it by *conſtraint* is *miſerable*.

Honour. *Secondly*, the wife being her Huſbands *Crowne*, it is her duty to *grace him*; and good reaſon, for this is the *plaine Engliſh* of this *borrowed* word [*CROWNE*] and the only reaſon, of this *honorable appellation*. This title cannot *grace her*, vnleſſe ſhe *(firſt) grace him*.

Note well. For, *note well* (& of all other, let women note it beſt) a VVoman is not called *a Crowne ſimply*, *and of her ſelf*, as if ſhe were ſo, conſidered *abſolutely*, and *alone*; but *relatively*, and only in *reference* to her Huſband; not as a *Woman*, but as a *gracious Woman*, and a *Wife*: ſo ſaith our text that ſhe is [*the Crowne of her Huſband*] that which *ſhe is*, ſhe is in *regard of him*. And to ſay as the truth is, much of a Huſbands honor may lye in his wife, for among many excellent marks of a good wife this is one which *a Woman* gave, that [*her*

Pro. 31. 22. 23. *Huſband is a knowne, to be a renowned man, a man that is eminent among the beſt that ſit in the gates*]. And we

Ruth. 4. 11. read in that *benediction* of *Ruths* marriage with *Boaz*, the people pray for her, to the end [*that he may be famous*] ſignifying, that ſhe might doe much toward his honour and reputation.

And if *you Women* would remember and ponder this

this well, that this glory is yours becauſe of vs, and that you holde it *in our right*, & by no other *title*, or *tenure*, but as you are *our glory*, & *honour*; we might be bolde to aſſure our ſelues it would be *a curbe* to your pride, and vanity, and a mighty *encouragment* to your obedience & duty; yea an excellent *band*, to *bynde* you to vs, becauſe we preſume you are ſo *hungry* after your glory, that if *conſcience* could not, *creddit* would enforce you, to regard and grace vs; ſeing that, vntill you haue done it *to vs*, it is not *due to you*. Know, that it is *your honour*, to *honor vs*; we muſt be *actually* acknowledged *your Kings*, before you can be *entituled our Crownes*: and *then* you haue right to this title, and not *before*. All your *excellency*, depends vpon the doing of your *duty*, thence only you haue it. *Doe* the one, and *enjoy* the other. To be a *Woman*, and to be a *Wife*, is not enough to be a *Crowne*, a man may haue one that is both theſe, and yet, ſhe that he hath, may be a *ſhame* vnto him. There go'es more then *two words* to this bargaine; to be a *Woman*, a *Wife*, and *gracious*, doe bleſſe her that is ſoe and make him happy, who enioye's ſuch a one; if you be found *thus*, you cannot faile of your glory. *Goe and learne what this is*, and evermore remember well, that all your *excellency* is wrapped and twiſted vp, in the *renowne* we receiue from you; and whatſoever you *challenge* this way, is then *to be payd* to you, when ours is (in the firſt place) *performed* to vs, from you.

Say not in your ſelues, that if you be *no Crownes* to vs, we are no *Kings* over you; that argumentation

is idle; you cannot *be even* with vs ſoe: no, no, the *odds* is ours, it is with vs as with *Kings*, who are Soveraignes, as well over *bad ſubjects* as *good*, yea over *rebells* (in right) alſo, as of thoſe that are *loyall* vnto thē. *Every Huſband*, is his Wiues King; though *every Wife* be not her Huſbands crowne. Indeede, we are *happier Kings*, if you be our crownes, but if you be not; *yet know*, we doe not loſe our *preheminence*, by your *diſobedience*. So that now (you ſee) there is no ſtanding vpon tearmes with vs, ſeeing that, vpon no tearmes, you may be accounted our crownes, till you haue *received graces* from God, and employed them *to grace vs*, and ſo deſerved your *great honour*, by your *good demeanor*. *Endeavor* therefore to that; *care* to be dutifull; the other will *offer* it ſelf; you cannot but be *honorable*, both with God, and man. And this is all we ſay to wiues.

4 To Children.

Thus haue we ſayd ſome thing to *all ſorts* of *married* perſons: now (er'e we giue over) it is meete we ſpeake to ſuch as are *vnmaried* yet, but may enter on this eſtate in due time: a word therfore we would haue with *Children*, and that is this. That conſidering the premiſſes, they muſt be informed, that it is their part, & duty, to adde their beſt *cares*, to their parents foreſayd *endeavours*, toward the attainement of that honour, vvherof vve haue now ſpoken. Some *children* haue *no parents*: ſome haue *parents*, that haue *no care* to helpe forward their beſt happines; the more diligent and regardfull doth it become them to be, who *want ſuch meanes* of their good. But admitt all children had ſuch parents, as tooke *all care* of them, and

and ſtill ſtriving with God for them: vvhat were all the *deſires*, and *endeavours* of the moſt holy and induſtrious parents; if the childe haue not a hart to doe his owne part. We haue no reaſon to thinke that *Abraham* was behinde for *Iſhmaell*, either in *prayer* to God for him, or in the *practiſe* of any good thing vpon him; the Lord doth witnes vnto vs that he was *faithfull* in both, yet is not *Iſhmaell* any whitt the better, becauſe he was wanting *to himſelf* in what he (alſo) ſhould haue done *for himſelf*. *Parents* cannot doe all, and performe their *owne* and their *childrens* parts alſo. The good which the *parent* doth endeavour, cannot come vnto the *childe*, if he *neglect* himſelf. And therefore, all children, that ever hope to be happy, in this (or any other) eſtate, muſt moſt *humbly*, and *ſincerily* ſeeke the face of the Lord, and betake themſelues to him, who will *crowne* all ſuch, as *in their ſoules* doe come vnto him. He is the *father of all that is called father*; he is the *father of ſpirits*, and he that *gathereth vs vp* (& doth *become a father to vs*) when the *fathers of our bodyes doe forſake vs*; to him we muſt *ſeeke*, to him we muſt *ſtick*; it is he that muſt fit vs to be what we may be, either *Huſbands*, *Wiues*, *Fathers*, *Mothers*, *Maſters*: and as [*without him*], we cannot be ſuch; ſo neither [*without vs*] will he make vs ſuch; that is to ſay, as it cannot be *without his kindnes*, ſo neither ſhall it be *without our care*. His *mercy*, and our *duty*, his *favour* and our *prayer*, muſt meete, and kiſſe each other, which if they doe, (and *we faile not* before him) *he cannot faile* to doe vs good, but there ſhalbe *aſſured*, & moſt *ſweete* correſpondence,

Gen. 17. 18. Gen. 18. 19.

Eph 3. 15. Hab. 12. 9. Pſal. 27. 10.

betweene him and vs; the *harmony* wilbe heavenly, when his *kindnes* ſhall joyne to our *obedience*; he will not *hyde* his face from thoſe, that *hartily* looke vnto him; but will *vnfolde* his fatherly hart, and *open* the fountaine of grace, to all that are thus vpright before him.

In thus doing ſhall [you] *children*, appeare, and approue your ſelues to be the *children*, as well of your *heavenly*, as of your *earthly* father, & he will acknowledg you, & honour you, (though *they* ſhould not; and when *they* cannot) in endles happines, with himſelf.

But otherwiſe, if this be *not done*, for your beſt-being you are *vndone*; the good endeavours of your parents ſhall *diſcharg* the *conſcience* of it to them, & *revenge* the *contempt* of it vpon you. But if you ſhall cleave to him *vnfaynedly*, ſo will he to you *graciouſly*, giving vnto you beyond whatſoever either your
Eph.3.20. *parents*, or your *ſelves*, *could aſke or thinke*, caſting in ſuch an vnſpeakable *overplus* of all good, as you cannot *apprehend*, till you doe *poſeſſe*. Draw neere to him
Iam.4.7. then, *(O yee children,)* and he *(as a father)* will draw neere to you. His favour was never *farre* to ſeeke, of *any* that *faithfully* ſought him.

Now our *laſt words* we intend to all, that haue, doe, or ever may, enter vpon this eſtate; and vnto every one of them doth this truth ſpeake, in the *due ponderation* of the particulers already revealed: and ſurely ſuch as are *wiſe*, will *thus* conſider with them ſelues.

Is the Wife a Crowne? *is* the Huſband a King? *doe*

doe theſe follow one vpon another naturally? why then; to the *married I ſay, yet not I, but the Lord*; let them labour to liue ſo holily, and happily together, as it becometh them, that *beare* ſuch *glorious* titles, that the Lord who *gaue* them, may be *glorifyed* in your enjoyment of them. And to the *vnmarried*, ſuch as ſhall, or ever will, ayme at this eſtate; ſeing ſo it is, as we haue ſeene, let it be your care ſo *affectionately*, to beg all fittnes *before-hand* that you may *enter* vpon this eſtate with honour and comfort to your ſelues, and *goe on* in it, and (in due time) *finiſh* it, to the honour of that God, who is the glorious *author*, and *founder* of it. 1 Cor. 7. 10.

Finally, to all in *generall*, & to each one in *particular*, that are already entred, or doe intend this eſtate: I adviſe and counſell them, to bow their harts and knees before the Lord, to beg of him, and to beſeech his majeſty that of his *free grace*, he will pleaſe to *glorify himſelf*, ſoe in our *naturall* matrimony one with another, that in it, we may be furthered in the *miſticall* match betweene him and vs; that *Huſband* and *Wife*, may in ſuch ſort manage their *marriage*, that this *Crowne matrimoniall* may be (as it were) the *harbinger*, of that which is *immortall* to the wife; and that to the Huſband, the being of the *King of a family*, may be the *fore-runner*, of being a King *(with the King of Kings)* in *glory*; that the *vnion* of each to other during naturall life, may be the *earneſt penny*, of the eternall vnion of both to the *Lord of life*, for ever and ever.

That ſoe, when the day of *divorce* and *ſeparation*

ſhall come; either by death, or by judgement; both
Matth. 22. 30. 2 Cor. 5. 16. may be *joyned* to the Lord: and *(ſeing in the reſurrection, there ſhalbe no marriage, nor giving in marriage, nor any knowledg of any after the fleſh)* he may be pleaſed then to take vs to himſelf, and marry vs to the *Lambe*, even the *Lord Ieſus*, whoſe *Bride*, (and he our *bleſſed Bridegome)* our ſoules doe *deſire* and *long* to be; that we may heare thoſe heavenly voices
Rev. 19. 8. 9. ſounding ſweetly in our eares: [*Behold the marriage of the Lamb is come, and his Bride hath made her ſelf ready. Bleſſed are they that are called to the mariag ſupper of the Lamb*]. Even ſo ſaith the Spirit and the Bride *Come:* even ſo ſaith every faithfull and beloved ſoule, who *loveth*, and *looketh*, and *longeth*, for the ſame, *Come: Come Lord Ieſus; Come Lambe of God; King of ſaints; Head of thy Church; Huſband of thy Spouſe*; come and make this temporary marriage of myne, according to thine ordinance, *to end*, in that *endles* glory of thy ſaints inheritance; that when *once*, we ceaſe to be each others any more *on earth*, we may *both* be thine evermore *in heaven*, there *to ſit downe with Abraham, and Iſaac, and Iacob*, and all thy deare ſaints, to praiſe and laude thy glorious name for ever and ever: Amen, Amen, even ſo be it, ſaith my ſoule. AMEN.

Glory be to God on high.